The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE BRITISH CRISIS

THE MIGHTY British Empire arose as the indirect consequence of a divorce case four hundred years ago. And today another divorce case seems to be shaking that empire even to the menace of its fall. Aided by a subservient Parliament, and an Archbishop of Canterbury who violated his solemn vows to the Pope to whom he had sworn obedience in spiritual concerns, King Henry VIII broke the law of God, as administered by the divinely instituted Catholic Church, which declares that marriage is an indissoluble sacrament. He compelled, by his absolute secular power, the authorities of Church and State in his own realm to grant him a divorce from his lawful wife. He married Anne Boleyn, who gave him a daughter, Elizabeth, who later became queen and who completed the work begun by her father of tearing England loose from the moral unity of Christendom. A new church was created, controlled by the crown—until the day came when the Parliament reduced the crown to a merely symbolic value, and assumed the real power over Church as well as State. The new church was Christian, and indeed claimed, as in part it still claims, to be Catholic, or universal. But it had really cut the root which alone could nourish it fully: its orderly relation to the supreme authority of the successor of Saint Peter. In spite of its maintenance of what it considered to be the complete Christian code, its conception of that code was not absolute: it ignored essential things; it was subordinate to secular power and secular interests; and gradually yet inexorably and fatally its authority over the souls of the British people withered away.

The process of decay took centuries to run its course, retarded as it was by the strength and vitality of those other Christian virtues which it retained even after it had disavowed true Authority, and lost its spiritual liberty to the State.

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Moreover, that decay was not apparent, certainly not to those who judged by worldly standards, as England, under Elizabeth, began that marvelous demonstration of its national energies, on the flowing tide of the Renaissance, which was to lead it on to imperial power in a supreme degree. Population expanded. English exploration, and seacraft, and military prowess, and conquest, and colonization, and commerce, and industry, and statesmanship, and administrative ability, and splendid literary genius, and a powerful science, and a great and distinctive national culture, all accompanied and grew stronger with Great Britain's development as a nation, after breaking away from full moral unity with the center of Christendom.

There were checks to its course, now and then, but no long interruption. The Tudors, under which it began its incomparable career, passed from the scene. The unstable Stuarts vainly attempted to divert the torrent; but the day of absolute monarchy passed with the flight, and the betrayal, of James II. The throne, under the Hanovers, lost all real, determining power. The true rulers of England were the great landed families, the most powerful being those who had been given, or who had seized, the property of the Church, the guilds and the peasantry. The aristocracy developed an oligarchy, as potent as the Venetian oligarchy of olden times, if more subtle and occult in its methods. The throne was the symbol of a monarchy, devoid not only of the absolute power the assumption of which had caused its downfall, but also of the popular, representative character which kingship had meant in medieval times. Later on, great economic and political and moral forces arose: the enlightenment, the industrial revolution, agnostic philosophy, invention, science (and its illegitimate offspring, materialistic philosophies, denying the supremacy of spiritual principles).

The British Empire, even after the staggering loss of the Thirteen Colonies, sprang forward so tremendously in the nineteenth century that the old, landed aristocracy could no longer maintain its full control. It entered into that alliance with the plutocracy of trade, and manufacture, and high finance; and into those compromises, and conflicts, with the growing powers of the working and landless and propertyless masses, which have produced the complex yet on the whole safely balanced social and economic and political system peculiar to the British Empire.

In it, there were, and are, powerful democratic elements; yet certainly it was not distinctively democratic, although often called so. Personal, individual liberties, at least in the social, and in the exterior aspects of political action, were cultivated persistently. More than in the case of any other ruling class known to history, it seems safe to say, the English landed aristocracy, so long as it remained dominant, lived by a rule of public service, directed by its strong sense of a sort of feudal instinct, inherited from medieval Christianity, to serve and protect the nation which had given it such power, and such possessions, and such honors. And, generally speaking, the masses of the people were content. They responded with a patriotism that became religious: which many philosophers of history have, indeed, considered to be the real religion of the British people. But when the aristocracy declined more and more into a mere adornment—a sort of pageantry no longer representing realities—and the plutocracy of finance and trade and industry took its place, the throne, as a symbol, as the intangible, yet tremendously potent, psychological force of tradition, and historical glories, became the bulwark of the transformed social system, now being disturbed from the depths by the upsurgence of the masses of the people.

If that symbol loses its power, the unique unifying factor of the empire will, it is to be feared, dissolve with terrible speed. It may be, of course, that the present tremendous crisis affecting not only the world-wide British Empire, but involving all mankind in its possible consequences, will be resolved by some typically British compromise, without doing irreparable damage. But the peril is most grave. And it brings to light, for all those who have eyes to recognize the truth, what are the real foundations of a true civilization. Those are, and only can be, spiritual, not material; religious, not secular. Neither imperial power, nor wealth, nor national patriotism, nor aristocracy—still less, commercialized plutocracy — nor kingship, nor democracy, nor authentic, human dignity and liberty, can long exist, or be safely maintained, if the laws of God are denied, or flouted, or made secondary to secular interests.

It is evident that all our problems today are at bottom religious problems. That has always been true, but during the modern age of secularism the truth has been hidden from all save the vision of the Church. Now as illusions disappear, the truth is again revealed. It is clear, for example, that divorce is the supreme proof of a general moral decay, which, if it be not checked, always and everywhere will destroy all systems of society—democracies as easily as monarchies or empires. The toleration of divorce is the dissolvent of society. If Edward, King of Great Britain and the British Commonwealth of Nations, "Defender of the Faith," loses his throne, all Christian folk will hope that it will be because his people, not the King, rallying back to their Christian heritage, are the true defenders of the Faith, and will not tolerate it that the throne itself shall undermine the sacred tie which binds true civilization together — the sacramental contract of marriage.

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Week by Week

WE BELIEVE that Mr. Roosevelt's journey to Latin America is the most significant political event on this continent since the promulgation of the Monroe Doctrine. It had not seemed likely beforehand that much more than the usual expressions of amity would result. But the President, through his personal magnetism and the far-reaching effect of a great address, created a chance to build international relations on a new and better fundament. Years ago some of us thought that the League of Nations idea might have a better chance if it led to the establishment of regional peace confederations as preliminary to a world-wide movement. Now it appears likely enough that previously signed treaties will be used as basic texts for such a Pan-American confederation. Too much must not be expected, but at least a real chance to accomplish something definite has been given. Mr. Roosevelt's principal address was also a well-struck blow for a moderate position in a world too prone to think in extremes. This middle way can be kept if there is a real desire to do so. Latin America has been scurrying toward dictatorships of late, in a manner which suggests the influence of European factors and ideas. If the United States can become a power to which these peoples look with genuine amity, it may also influence profoundly and for good the trend of their political institutions. That success would redound to our own benefit. For the democratic life will be far more secure within our own boundaries if it proves contagious outside them.

The Trend of Events

IT IS seemingly a long way from these dreams of international improvement to the question as to whether NRA can be revived. That some efforts in that direction are to be made seems obvious from reports. We should favor the move only if the experience which industry previously garnered can be put to good use. This experience surely indicates that the value to be derived from any such system is a value of collective bargaining. Workers and employers alike can profit only if the conditions under which a given industry functions are realized on both sides, and if agreement is reached as to how the best use of the conditions can be made. To expect that government can legislate about such matters and enforce its findings is to negate the importance of all experience here and abroad and to exchange bureaucratic functionalism for creative cooperation. We do not believe that anything in the papal encyclicals, for example, can be cited in favor of such quite unrealistic control, which works (and then quite haphazardly) when national industry is subordinated to some such national enterprise as rearmament. Now in this country the great barrier to collective bargaining in the sense outlined is the absence of workable organizational plans for small industries and businesses. The weakness of the old NRA was therefore its tendency to establish monopolies and to intensify the backwardness of the marginal groups. It seems to us that this tendency must be carefully reckoned with and opposed in whatever projects for the revival of industrial agreements are sponsored by Congress.

KING EDWARD VIII has been respected for the vigor and colorfulness of his personality. That he hoped to kick through much of the tape which binds an English sovereign to the masthead of symbolic stability was no secret; and many of his acquaintances in the United States expected that he could win at least a few tiffs with upholders of custom in his country. The battle about marriage with Mrs. Simpson was therefore most unfortunate. It presented the King's worst side to the world—the side which has so direct and unappealing a sympathy with Hollywood morality that it suggests identification of the British crown with the private lives of sundry broken-down actors. From time immemorial the fact that royalty had a flare for liaisons has been no secret; but it is not usual in untyrannical times to meet with regal denials that marriage is a sacrament and that dignity is nonchalance. Yet the real problem doubtless lies somewhat deeper. The historian remembers how the Stuarts squandered their hold upon the public, and these are not times when that hold can be frittered away prodigally. Would the nihilism of Mrs. Simpson, whose wit is much appreciated in a set extraordinarily like the gay group which anteceded this or that European revolution, unsettle the strange but firm unwritten loyalties of Britain? The question is answered for those who realize what thoughts Mrs. Simpson with a crown on her head might well suggest to a people which, for the past century and a half, have preferred decency to charm. After all, even Henry VIII was rather more particular.

The King and Mrs. Simpson

IT IS interesting to point out in passing how little of a snobbish thrill has been felt in Mrs. Simpson's home land at the prospect which seemed imminent of her becoming Edward's consort, if not his queen. There was tremendous popular excitement about the whole story, of course; so much, in fact, that British newspapers and statesmen, looking about for a whipping boy to bear the brunt of their plain neglect of duty in not informing Britain of what was going on, have been pleased to blame our newspapers for agitating the dominions. The spectacle of a powerful

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English editor excoriating the American "hooligans of the press" (so runs the graceful phrase) and at the same time casting about frantically for every possible detail of the case to print in his own paper, is surely one for the memory book. But that does not alter the fact that Americans, high, middle and low, have taken the whole matter very calmly in relation to themselves. The Chinese are said to be very wrought up over the romantic aspects of the whole affair; and that is about the way it is viewed here. It is a good story; and as a good story it has been approached.

AS THE horrible war in Spain drags on, it becomes more and more apparent how fundamentally critical is the situation of the Church. Spectators of the tragedy are, indeed, inclined to think that the task of rebuilding will be the affair of many sacrificial generations. We note that P. Palau, S. J., renowned during twenty-five years as the apostle of Catholic social and caritative action in Catalonia, has drawn a bitter but necessary lesson from all that has happened in a series of articles written for *Il Criterio,* of Argentina. "The duty to listen to hard sayings when one's heart bleeds with sorrow is a bitter experience," he writes. "But is it not worse still to hide or deny the truth? The enormous evils which have now burst upon Spain in the form of a terrible catastrophe are not the work of today merely. This is no sudden whirlwind which swooped down unexpectedly in a night. The origins must be sought for many years back. Though one cannot praise too highly the heroic example given by some Christians, the fact remains that our people as a whole, which loved to term itself the Catholic nation par excellence, could not resist the sin of arrogance and as a result piled up grievous faults. It so loved and idealized its history that it ignored the need for adding anything thereunto. It did not sense the importance of examining its conscience to see whether it was fulfilling its social duties; and still less did it understand how Christian life was ebbing away, not only in official circles but even in the great masses of the people. Catholicism became something like a caste of specially elect souls, having no fiery love for the lost and the forgotten. It was a Catholicism which often limited itself to cursing the godless, in the false notion that it sufficed to hope that God would of His own accord destroy the enemies of Spain in due time." P. Palau rebukes in particular the "sectarianism" which sundered Catholics into warring groups, quarreling about matters that needed above all the influence of a united Catholic society. These things are worth repeating in Argentina, he thinks, for a reason akin to that which underlies the ancient maxim—"There but for the grace of God go I!"

The Lesson of Spain

THIS long view of the situation, however, makes it plain that only the complete overthrowal of the Communist and Anarchist elements controlling the so-called Republican government can give the Church its opportunity to rebuild. The description given by the New York *Times'* Madrid correspondent, William P. Carney, in a long uncensored dispatch sent from Paris, on December 7, completely authenticates the hitherto fragmentary information from Madrid as to the direct control over the Spanish United Front government now exercised by Russian Communists. Marcel Rosenberg, the Soviet Ambassador, declares Mr. Carney —who is not a reporter sent in, from outside, but has been in Spain for several years—is "running the show in Spain," for Russia. His voice in the councils of the government's Cabinet "was generally supposed to carry more authority even than that of the Premier, Largo Caballero, who himself is trying to live up to the title of the 'Spanish Lenin.'" The absolute elimination of the Catholic religion is the avowed aim of the Communists. Spain's first duty is to the Church.

THE THEORY that warlike toys should be banned as the source of warlike sentiments, is once more heard in the land. This time it is the Latter Day Saints who are credited with a world campaign to urge a boycott on such toys within their own organization. It is perhaps not strange that this attitude should be found so often today among well-meaning people, for there is undoubtedly a sincere peace sentiment gathering force gradually everywhere, and the place to look for particular discriminations is not in the path of a sweeping general tendency. But there is a kind of naïveté in these repeated outbursts against toy cannon and imitation swords which we feel should be pointed out to the good people who think thereby to save the world from savagery and slaughter. In the first place, there is confused thinking in the supposition that weapons make war. A child does not derive his ideas of brutality and contention from toy pistols; brutality and contention unfortunately antedated even the oldest firearms. What the child does get from toy pistols, and all the other make-believe accoutrements of war, is the idea of courage and disciplined fighting; and thereby hangs a very mixed story indeed. So much of the best part of our race's record is evoked by the very phrase, "courage and disciplined fighting," that we cannot deny the fact to the child. If we do, he will discover it independently of us. There is a reason for his instinctive attraction to these things. That fact may increase our problem, as peace-lovers; but we shall not solve that problem simply by opposing his desire. As we have said often before, it is not so easy as all that.

Disarming Santa Claus

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CATHOLIC THOUGHT ASSOCIATION

By VINCENT C. DONOVAN

Himself a Friar Preacher, the author of this article describes a vitally important development of the task of intellectual enlightenment with which the Dominicans have been associated for centuries. Under the standard of Saint Thomas Aquinas, the new Catholic Thought Association has been formed to supplement and carry to a higher point the work of study clubs, lecture groups and forums. The right ordering of thought itself must accompany all Catholic efforts to bring about the right order in human society.—The Editors.

WE BOAST of progress today. Unquestionably there has been material advance due to scientific development. But has there been an intellectual and moral progress? A little observation reveals intellectual and moral chaos. That is why the demagogues have so many followers. Unthinking man feels he is in trouble, but cannot find his own way out. The function of reason, Saint Thomas says, is to put things in order. But lack of exercise has left man's intellect too flabby to permit him to do this. Editors, tabloid writers, soapbox ranters and sophomoric authors have done his thinking for him.

Lack of intellectual and moral discipline explains our chaos. We are trapped in the blind alley of the senses. And through the materialistic and sensual we have developed our imaginations. Our memories too have been exercised on illusory thrills thus devised. Behn's description of the primitives fits our own age perfectly: "Because thought was as yet unimportant and the mental image supreme, only finite beings were conceivable and only they were given names." Because of lack of thought, fetishes and superstitions intrigue us. There are the superstitions of wealth, of power, of social position, of sex, of ego in all its stupid and dangerous forms. Mass instruction has by no means developed keen intelligence.

Behrman in his "End of Summer" says: "There is a deplorably high literacy in this country. Unfortunately, it is much easier to learn to read than it is to learn to think." Our reading and our listening without thought offers sad proof of a fact Behn notes, that "the conclusions at which a thinker arrives in solitude alter the convictions of whole generations of mankind, slowly indeed, but with tremendous force." Because for the past three or four centuries, and especially the last century, we have accepted the philosophers on their face value instead of estimating them in the light of reason and eternal truth, we are enjoying the fruits of materialistic progress but taste the ashes of human happiness. The democracy of the radio is not identical with social justice or world peace. Successful speculation on Wall Street has not been a criterion of speculation in the true sense, not of man contemplating, in the light of reason, life mirrored in its Source.

The attempt to separate metaphysics from science led to the failure to see the relationship between principle and act; then came the divorce of religion from life. Reason was deified. But it has so far descended from Olympus that now it has denied itself in denying the principles of causality and of contradiction. So we see the strange phenomenon of forsaking rational guidance for emotional license. There is the strange inconsistency of recognizing universal truth in science and the need of conforming to it for material progress but of denying or doubting a parallel condition in the intellectual and moral order. We demand the right to live our own lives in our own way, and through license demean personality to the level of a mere thing. The "intelligentsia" convert God into a great interrogation point, and confer His rights on the State, thus depriving man of the inherent rights his duties to God, self and neighbor beget.

The Holy Father has reiterated many times the one solution to all this inhumanity of man to himself. Prayer is that solution. Yet we do not even know the true nature of prayer. One intelligent Catholic who admitted prayer is the only solution regretted he could do nothing about it! Another, while in public office, made bold to say "the emotionalism of prayer" would not save the world. If this is in the green wood, is it any wonder the dry has about completely rotted? We are caught thus unprepared because we have forgot that grace perfects nature, and that consequently nature not properly disposed can limit grace, as the size, shape and condition of a vessel limits the liquid poured into it. Our minds and hearts have not been disciplined by the exercise of the acts which make man human: thought and the determination of conduct resulting from it. We have watched our physical diet and taken our daily dozen, but intellectually we have swallowed anything put before us, and morally we have lost our figures.

Asceticism of the body for physical reasons profits us nothing as human beings unless there be also genuine asceticism of soul. Keeping fit is restoring to order the many elements that constitute man. In a certain sense it is truth, which, as Saint Thomas says, is adjustment to reality. We have the faculty of thinking to keep us continually fitted into reality. If we had exercised that faculty,

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in conformity with laws as inherent to it as gravity is to nature, we would have realized that if it be practical to consider material things, it is much more logical to consider their Source and His purpose in creating them. Through applying our intellects to immediate human problems we would have arrived at the solution—man's most characteristic act, reflection, directed to the Author of it. Here is the truth that shall free us from a self-created chaos.

This is the truth which Pilate asked about, but which Thomas Aquinas clarified for us. Thomistic teaching is the synthesis of truth. Possessing a truly catholic mind, Thomas probed everywhere for truth. Herein, of course, he was a real philosopher. He sought not merely knowledge, but wisdom; he wasn't content with mere causes, but sought the cause of the causes. He pursued God as the modern scientist searches for microbes or electrons. In this Light which gives light Thomas was able to achieve an order within himself which is seen in the marvelous clarity of his teaching. The universality of truth which the scholars recently gathered at Harvard finally recognized as existing and which they aim collectively to give to mankind Thomas achieved and gave to us seven centuries ago. His "Summa Theologica" is the summary in principle of truth in every order of existence. It never pretended to be a scientific treatise, any more than the Bible. But if scientists had first become philosophers and followed the method and principles of Aquinas, not only is it probable that we would have made even greater strides in scientific knowledge, but the chances are we would have achieved the art of living.

Because we have been lost in things rather than sought their fundamental relationships, we find ourselves in an intellectual, moral, economic and social traffic-jam today. As a consequence Behn is right when he says: "A time which, like ours, must deal in sober earnest with so many things, is passionately interested in the problems of philosophy. Many people I know are looking for guidance." We know of no better guide than Saint Thomas Aquinas. This conviction gave birth two years ago to the Catholic Thought Association. A varied group of the laity sought the help of Saint Thomas's religious brothers, the Friars Preachers, to reinterpret for them the teachings of Saint Thomas in the light of modern needs. The immediate result has been the development of a number of Thomistic centers throughout the country where courses are given in and on the great work of Aquinas. The Catholic Thought Association aims to make his teachings more widely and deeply known and applied. It seeks to stimulate and direct thought. In doing so it wishes in no way to intrude on the work of study clubs, lecture groups and other like activities. Rather it seeks to supplement their work by delving more profoundly into problems than the average group is prepared or inclined to do. It seeks coordination and cooperation of such bodies in the sense that it will always be pleased to help their work with fully equipped and experienced lecturers, Thomistic specialists. Already it has the approval of several members of the hierarchy, and in some instances Ordinaries have sought and urged the work in their dioceses.

The best summary of the organization is that implied by its name. Its title signifies Saint Thomas's own statement that names should represent realities. The association is "catholic" in that like the Fathers of the Church it realizes the seeds of truth are everywhere, and it is for us to take them and develop them. It is "catholic" also in the synthetic sense of Saint Thomas's own "Summae"; in its lectures it is an integration and application of universal truth as far as modern problems are concerned. But it is truly Thomistic in the sense that it is also Catholic. Faith steadies, clarifies and guides the seeker of truth. The lectures expose Catholic principles of life. But while it is of great importance that the average man's knowledge of these principles be more than the Catholic A B C's commonly accepted as sufficient, the Catholic Thought Association aims at a goal beyond this necessary one. It seeks not only to extend and deepen the knowledge of Catholic principles, but it believes this can be done only by those interested bringing their own thought to assimilate Catholic Thought. The discussions after the lectures are an adaptation of the mode of teaching in scholastic times when a lecture aimed to stimulate and discipline the mind rather than to instruct or merely to titillate the senses and entertain.

As modern education has not prepared for this exercise of one's own mind, the work of the Catholic Thought Association is, in a certain sense, pioneering. That, despite enthusiasm, is always difficult. But the Catholic Thought Association is encouraged not only by the response to its efforts but also by the remembrance of God's promise to Lot. Ten just men would have saved Sodom and Gomorrah. Twelve Apostles remade a world. The association will have made a valuable contribution to culture if in each of its centers it will find only one person responsive enough to realize with the wisdom of David: "Unless Thy law had been my meditation, I had perhaps perished in my iniquity."

Winter Shore

Like a salty mast
made driftwood by the tide,
is the color of winter's sky
above the golden sea-oats stiffly bending
along the whipped and windy-rounded dunes.

FRANCES FROST.

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NOT ALTOGETHER NEGLECTED

By PAUL O. KOMORA

DR. H. H. McCLELLAN'S "word picture" of the insane in America today ("The Most Neglected People," in THE COMMONWEAL of September 18, 1936) is, like Mark Twain's famous reaction to premature reports of his demise, grossly exaggerated. It is indeed true that the care of the mentally ill in this as in other countries presents a serious problem, and Dr. McClellan is right in so characterizing it. But he gives the wrong reasons, and it would be unfortunate if COMMONWEAL readers accepted his gloomy and distorted view of the matter or were left with the impression that nothing has been done about it. Nowhere in his article is there the slightest awareness of the tremendous effort expended by national and local psychiatric and mental-hygiene organizations in dealing with this hard problem during the past twenty-five years. Conditions among the insane are far from satisfactory, but the picture is not quite as bad as he paints it. And his science is as questionable as his art: he makes a number of statements that run counter to accepted psychiatric opinion and many that are wholly contrary to the facts.

The doctor's depressing description of the situation in our mental hospitals may fit the conditions of a generation ago, but hardly the institutions as we know them today. How shocking conditions were in those days was dramatically brought out in Clifford Beers's classic autobiography, "A Mind That Found Itself," which exposed the cruel indifference, apathy, brutality and neglect to which the insane were abandoned in the isolation of the asylum, or the confinement of prisons and poorhouses, or other degrading forms of custody. It was the challenge of this extraordinary human document and the interest it aroused in the plight of the insane that brought into being the mental hygiene movement. Thanks to the crusade of reform launched by Beers and the organizations founded a quarter-century ago and since, the grosser evils have been largely abolished, institutional régimes have been humanized, asylums have become hospitals, and the system of public care of the mentally disabled has been transformed.

This is not to say that all is well with these institutions—far from it. Actually only two-fifths of our 170-odd state hospitals measure up to the standards laid down by the American Psychiatric Association, with another fifth doing fair work, while two-fifths trail far behind. There are grave deficiencies and shortcomings — overcrowding, mass treatment, inadequate budgets, insufficient staffs, political corruption, inefficiency, and here and there instances of neglect and even abuse—problems of various sorts rendered all the more acute by recent economic conditions.

But these are evils deriving, for the most part, from extra-institutional causes, not from the attitude and conduct of the institutions themselves. The important and unmistakable fact is that their point of view has completely changed and that the entire system of care and treatment of the mentally disabled has been lifted to a humane and scientific level. Even in the poorest institutions, in the most backward states, the standards are immeasurably higher than they were a lifetime ago, and most of them are doing creditable work, in spite of enormous difficulties and handicaps. Our state hospitals are ever so much more active therapeutically than they used to be, and it is an exaggeration, and sheer defeatism, to say that mental patients are "doomed in two cases out of three." The present annual average of discharges from all state hospitals is about 40 percent recovered or improved; and the better ones return home up to 50 and 60 percent of their admissions. The average stay of patients in these hospitals is from four to five years. The mortality rate in state hospitals for the country as a whole in 1934 was 69.9 per 1,000 patients under treatment, and 33.2 per 100 admissions. A recent fifteen-year record of the movement of population in the New York state hospitals showed only 17 percent of their original admissions remaining in hospitals at the end of that period; and for some hospitals in this and other states the showing is even better.

This is very different from Dr. McClellan's melancholy interpretation of the matter. Nor is the status and management of mental patients the punitive affair he makes it out to be. They are not "denied their privilege of citizenship," nor do we "take away their civil rights through probation." Being mentally incapacitated and hospitalized they are manifestly unable to exercise these rights. Their loss of liberty is a temporary thing inherent in the nature of their disability and is automatically restored upon recovery and discharge.

Dr. McClellan's definition of insanity, his description of its pathology and causation, and the therapeutic procedures he recommends are very simple, but scientifically unsound. "Insanity is a delirium. . . . It is a preventable and generally curable condition . . . 85 percent [five out of six] of the cases so treated [removal of the sources of infection] recover." And then the astonishing information that "this [treatment] is best effected away from the home of the patient but not in an

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institution." What mysterious place can that be? It is hardly possible that this "solution" could have escaped the hundreds of investigators at work on this problem the country over.

Now there is no question that the study of mental disorders from the physical angle has been productive in the illumination of certain aspects of the problem and encouraging results have followed from various therapeutic efforts on the physical level; for example, from the administration of sodium amytal, insulin, and other drugs and chemical preparations which bring about remissions in certain types of cases. This is all to the good, and there is a very extensive field of investigation that has opened up on the organic side of mental disease, but up to the present no satisfactory physical explanation has been found for the great body of mental disorders, and we must not be misled into thinking that a "cure" for these disorders is just around the corner.

Psychiatrists classify mental disorders into twenty-two groups, with subdivisions. Only about half are known to have a definite physical origin. Thus phychiatrists are studying mental disease on the psychogenic level also. Mindful, however, of the possibilities on the physical side, they have adopted the so-called "psychobiological approach," which is a combination of the two and deals with the human organism in all its aspects as a unitary whole. This is the dominant orientation in the study and treatment of mental diseases in this country today.

Dr. McClellan blames the "heredity theory" for the whole sorry business of our failure to provide adequately for the treatment and cure of the mentally sick. It is true the notion has persisted in the lay mind that insanity is always due to bad heredity, and this has been one of the chief causes of the fatalism, stigma and hopelessness with which the problem has been traditionally associated. But modern psychiatry has gone on the assumption that mental disease is referrable to a hundred and one causes inherent in the individual and his environment, and each case is studied in the light of all possible contributing factors. Certain forms of mental disease tend to run in families, and heredity cannot be ruled out entirely as a predisposing factor.

Nor has there been any suggestion of sterilization as an ultimate solution of our problem. The weight of psychiatric opinion in this country is definitely against mass sterilization of mental patients, and those who favor sterilization at all advocate it only in selected cases, more as an authenic (therapeutic) than a eugenic measure. It is a gross misstatement to say that "in twenty-seven of our states, if the patients do recover, they must be sterilized before they can return to their homes." The state hospitals in the twenty-eight states which have sterilization laws discharged 20,000 patients in 1934. During that year a total of 2,000 sterilizations were performed in those states. In all the twenty-seven years during which sterilization laws have been in force in the United States, there have been a little over 23,000 sterilization operations, and this number includes the victims of feeblemindedness—a mental condition (very different from mental disease) where heredity is definitely and to a considerable extent a determining factor. Apart from is ethical aspects, sterilization of the "mentally unfit" is suspect on scientific grounds.

The problem of mental disease, as Dr. McClellan points out, is numerically a tremendous one. The Federal Census Bureau reports a total of over 450,000 patients on the books of public and private mental hospitals at the end of 1934, and this population is increasing at the rate of 12,500 a year. Indeed, occupied beds in mental hospitals outnumber those in all general hospitals. Dementia praecox alone fills more beds than tuberculosis and cancer combined. Almost as many people enter these hospitals each year as graduate from our colleges and universities; and at the present rate of admissions, it is predictable that one person out of every twenty born in the United States will, in the absence of effective preventive measures, suffer mental breakdowns of a severity necessitating institutional care some time during their lives.

This does not mean that insanity is growing to epidemic proportions. Mental diseases have become a huge institutional burden, not because of a marked growth in the incidence of insanity—our statisticians see only a slight increase in the actual rate of frequency—but because mental diseases require longer periods of treatment than most other maladies, and because of an increasing and aging population. It is also due to the great expansion of state hospital facilities consequent upon the movement for better care inaugurated twenty-five years ago. Thanks to public education in mental hygiene and to improved methods of diagnosis, many thousands of previously neglected mental cases were brought under treatment, as hospitalization improved and public confidence in our state hospitals increased. Also, mental cases go to hospitals earlier and fewer of them are being cared for at home than formerly.

Despite this progress in diagnosis and treatment, patients enter hospitals faster than they go out, and the institutional problem continues to grow. Unfortunately, our therapeutic resources have not kept pace with scientific advance. Limited as our psychiatric knowledge still is, the application of that knowledge has lagged even more, and untoward developments in recent years have intensified the problem. Reduced hospital budgets, a relative stand-still in new construction and a consequent shortage of hospital beds, the dearth

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of psychiatrically trained medical and nursing personnel, and other regressive factors have operated to lower standards of care, retard recoveries, and slow up hospital work in general.

This set-back has become a matter of public concern and is receiving the serious attention of such bodies as the American Psychiatric Association, American Medical Association, American Neurological Association, United States Public Health Service, and the National Committee for Mental Hygiene. These organizations have recently joined forces in a cooperative effort to preserve the gains of the past and to push forward to further achievement on a nation-wide front. Hospital standards will be reformulated, institutional surveys will be made, experimental studies and demonstrations will be undertaken dealing with such issues as diagnostic and treatment facilities, special therapies, individualization in treatment, home care and other extramural procedures, administration, personnel, etc. Every effort will be made to encourage and assist mental hospitals to raise the level of their service to patients. At the same time efforts must be made to reenforce and speed up other elements in the mental hygiene program—not only treatment, but prevention, research, education and other measures. An encouraging development is the recent growth of child guidance clinics, psychiatric out-patient services for adults, and other forms of community mental-health work that give promise of stemming the tide of mental disorders at the source, or at least controlling the number of hospitalization cases.

The mental-disease problem must be attacked from many angles. Special emphasis must be laid on the training of workers. Good clinical work, capable staffs and a scientific outlook are interdependent. To relieve this situation we are focusing at the present time on the improvement and extension of psychiatric teaching in the medical and nursing schools. Professional and public education are the twin pillars of the mental hygiene movement. To influence legislatures to appropriate more liberally for adequate hospital and clinical facilities and community activities in mental hygiene, we must have the support of an aroused and informed public opinion. (The per capita expenditures for state mental hospitals are less than half those for general hospitals.) State and local mental hygiene societies are a great help to this end.

A paramount need is the extension of research into the nature and causes of mental disorders. We are spending more than $200,000,000 of public funds a year for the hospitalization and housing of mental patients, insufficient as even this huge sum is for that purpose, but less than $1,000,000 per annum for scientific investigation. The National Committee for Mental Hygiene has received a Foundation grant for the purpose of surveying the existing facilities and studying the possibilities for the stimulation of research activities in tax-supported mental hospitals and clinics.

The National Committee is also administering a special fund appropriated by the Scottish Rite Masons, Northern Jurisdiction, to subsidize research in dementia praecox, that most destructive and baffling of all mental disorders. They are studying it from all angles—clinical psychiatry, experimental psychology, physiology, biochemistry, anthropometry, electrophysics, pharmacology and other laboratory disciplines—in the effort to broaden and deepen our understanding of this obscure disease.

All of which shows the intricate character and magnitude of our problem, but also the portent and promise of organized scientific effort. Unfortunately, much of our present-day research, in psychiatry as in other medical, physical and biological sciences, is materialistically oriented, but it is absurd to say, as Dr. McClellan does, in his phobic preoccupation with the "threats" of the hereditarians and sterilizationists, that "only the teachings of theistic philosophy have thrown a constructive light on this problem." Unquestionably a Catholic philosophy of science would illumine much that is dark and obscure in the study of human behavior, normal and abnormal, and psychiatry peculiarly, above all the sciences, needs this philosophy as a guide and corrective in its probings of the secrets of personality. But we welcome truth wherever found, and however arrived at, and we gratefully acknowledge, from whatever source, the newer insights that honest inquiry and painstaking labor are bringing to bear on this most difficult of all medical problems. The medical sciences, recognizing the primacy of mental disease in its devastating human, social and economic consequences, are devoting progressively more attention to it year after year.

The mental-health problem is enormously difficult and complex, and progress is slow and halting, but there is reason to believe that the newer approaches are as promising as those so fruitfully developed in recent years with regard to other major medical problems. Indeed, in proportion to the meager funds available in the past for scientific work in this field compared, for example, to research in cancer, the results already in evidence are significant and gratifying, and the prospects for further advance even more so. Though some forms of mental diseases are still incurable in the full medical sense, greater success is attending their treatment than ever before, and more and more of the mentally ill are being restored to community life on a fair level of adjustment. The old attitude of fatalism is giving way to the hope that the problem will eventually yield to the concerted attack of research in the medical, biological, psychological and social sciences.

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A COOPERATIVE TOWN

By LAWRENCE LUCEY

WHEN you enter Hightstown, New Jersey, you can ask a gas station attendant, or a policeman, or most any passerby where the new Resettlement Administration town is; he will direct you to a picturesque, winding country road, and tell you that the government town is five miles out on this road—just follow the signs. The signs will point to the Resettlement Administration, Jersey Homesteads.

This cooperative town consists of 1,200 acres of Jersey land, rather level for the country and exceptionally good farm land. It was originally eight farms, and was bought by the government at a cost of $100,000. Since the government took this project over in May of 1935, 600 men from the relief rolls have been working here under the direction of an engineer from West Point. They have laid a number of red clay roads; installed five miles of water mains; built 150 homes and expect to have 200 completed this year; completed five miles of sewer pipes and erected a sewage disposal plant that is the last word in this sort of thing; dug two artesian wells each to a depth of 450 feet; erected a 75,000-gallon tank that serves as a reservoir; and at the beginning of August the needle workers factory that was built by these men began to turn out cloaks, suits and hats sewn in this factory. This town is not finished as yet, but the larger obstacles have been removed and it is now inhabitable.

When the Resettlement Administration completes its work in this town it will have spent about $1,800,000. Most of this money is to be paid back to the government by the residents of this town. Each house costs its owner $5,000 that will be paid in instalments. The factory, which cost $95,000, is to remain government property and be rented to the Industrial Cooperative of this town; eventually it is hoped that the cooperative will be able to buy the factory from the government. The spirit of these 200 pioneer families is well reflected in the words of Rabbi Jonah B. Wise, the treasurer of this group, who on the Fourth of July addressed a gathering of people in this town. Rabbi Wise said: "We will pay back the government every red cent that it has invested in this enterprise, even if it takes the rest of our lives and the lives of our children." Albert Einstein is a member of the advisory committee of the group.

The 200 families who will populate this cooperative town have been chosen as the cream of a crop of about 1,000 applicants. It costs each family $500 to join this community. These 200 families procured this sum in divers ways: the veterans used their bonus money; others cashed their insurance policies; wedding rings, engagement rings and the family jewels were hocked or sold; money was begged, borrowed and, though it wouldn't surprise me, I hope none of it was stolen. These people are poor and $500 is a fortune to them. If this town fails it will not be because of a want of effort on their part; they are investing the savings of a lifetime in this town, which is not a pipe-dream utopia to them but a common-sensical, money-making scheme.

This $500 contribution of each family, or a total of $100,000, will be used to finance the three business ventures of the town. It will not be used to pay the government for the houses it has built; each owner of a home has entered a contract with the government for the payment of the purchase price of his home, and will pay for his house out of wages and dividends he earns from working for and investing in the cooperatives of this community.

About 200 families will be members of the Industrial Cooperative, and the breadwinners of 160 of them will be employed in the factory in which cloaks, suits and hats are to be manufactured. All the workers in the factory are experts in the business of making cloaks, suits and hats. The Industrial Cooperative is owned and financed by these 160 families and by the 40 families who will work the farms, run the stores, operate the cinema, teach in the school, and take care of the other consumer trades. Each family has one vote in this cooperative; the policies which their business is to follow will be determined by them. They are to pay themselves union wages with, of course, the more important workers receiving higher wages. Their hours of work are also to be determined by the union scale. Profits are to be used to build up a reserve fund and to pay dividends to the 200 families; each family will receive the same amount as a dividend for they have all contributed an equal share to the capital fund of the business.

This cooperative expects to sell $2,000,000 worth of cloaks, suits and hats annually. At their showroom in New York City they recently displayed 70 models of sport, travel and dress coats for women, misses and children. Their styles were either imported from Paris or conceived by their own designer. When the factory was dedicated with ceremonies in August, there were 100 buyers present who watched the mannikins display their fall and winter coats. The orders for cloaks, suits and hats which they have already received,

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and the capacity of their factory, are the bases upon which they estimate that they will do $2,000,000 worth of business annually.

The factory, 100 by 200 feet in size, is as up to the minute as any I have ever entered. Light streams in on all sides from walls that are all windows except for the steel girders that support the roof. Light is essential to sewing work as it is hard on the eyes. Over each sewing machine is an electric lamp for use on dark winter days. In the middle of the factory there are rows of wash basins and drinking fountains for the workers. For the hot summer days there is an air-cooling system.

What do the members of this community think about it? They must have done a tremendous amount of thinking about it before they decided to invest $500 in it and enter a contract to pay $5,000 for their homes. Their willingness to pay this money is the best answer that can be had to this question. As for words, there are those of a factory manager. He said:

> In the United States this is the only colony of its particular kind ever underwritten by the government. If it succeeds it will be unique in not having failed, for no other cooperative village has ever succeeded in this country.
>
> It differs from the European cooperatives in the nature of its family selection, government financing, individual financing, and in the structure of its management.
>
> It has nothing whatever in common with Communism, except in so far as Russia is always taking the best of modern American business methods and may want to copy this colony. Jersey Homesteads is particularly unlike the Russian Commune which abolishes the private ownership of homes. Here the Jersey Homesteaders are acquiring the first homes which they have ever owned. And of course there is no state control in Jersey Homesteads of labor, religious or social relationships other than that which applies to any other Jersey village. The Jersey Homesteaders in fact have been denounced by the American Communists for establishing a new capitalistic order.

Though the garment factory is the axis upon which this town revolves, it is by no means the end of its business life. There are also a Farmer Cooperative and a Consumer Cooperative, both of which will be owned and operated by the residents of the town. Thus this town has a firm grip on its own economic life for its industry, farms and stores will be owned and manned by its residents.

This is the third year that the farms in the town have been operated cooperatively. The nucleus of this town was begun by a group of prominent, social-minded Jews three years ago who concentrated on running the farms. When it was taken over by the Resettlement Administration last year, the garment factory, stores and houses were added, to make it a more rounded economic unit.

The workers in 25 of the 200 families are employed on the farms; 414 acres of land have been set aside for these farms. In the dairy there are 100 cows that supply the town with milk, butter and cream. Potatoes are the main crop raised on these farms; there is a field of 100 acres of them. As you walk through the 40-acre apple orchard, you wonder why people must live in the slums of the cities. Italy and Japan fought wars so that they could find land for their people to settle on, while in the United States land a thousand times more valuable and livable is lying unused.

Up to the time of my visit the Consumer Cooperative had not begun to function, and probably won't begin until all the factory and farm workers are settled in their homes and busily engaged at their work. It was only a little over a year ago that work was commenced on the factory, the roads and sewers, and the houses. A year is a short time in which to build a town for 1,000 people.

When the Consumer Cooperative begins to function it will employ the workers from 15 families. These men will run the grocery store, meat market, drug store, moving picture theatre, teach the children in the school, act as clerks, and the medical and dental ills of this town will be cared for by a doctor and a dentist. The Consumer Cooperative will be run in the same manner as the Industrial and Farmer Cooperatives, though there will be some inequality in the distribution of the profits to the 200 families, for the amount of a dividend will be determined by the amount of purchases made by a family.

And that about completes the cooperative economic structure of this town. It has been likened to a tripod with one leg being the Industrial Cooperative, another leg being the Farmer Cooperative, and the third leg being the Consumer Cooperative. This tripod, said Benjamin Brown who has been credited with selling the idea of the town to the Resettlement Administration, "stands for three types of cooperation—cooperation by agriculturists, cooperation by industrialists and cooperation by consumers. On this tripod we will not only bring back craftsmanship and pride of achievement, together with security, but we will bring back prosperity based on abundance and not on curtailment."

Surely neither you nor I can deny that there is something to this cooperative idea. As Marquis W. Childs in his "Sweden: The Middle Way" and others have told us, cooperatives have supplied Sweden with an economic backbone that refuses to be broken by the worst of the economic storms. Throughout the world there are now about 100,000,000 people who have sufficient faith in the cooperative idea that they have joined one of these organizations. Representatives of the United States and the Japanese governments have toured Europe intent upon bringing home with them the

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plans of the European cooperatives so that they can be used in their countries. The cooperatives have now usurped the place once held by the American mass production industries as they are being inspected and imitated by the representatives of foreign countries. Perhaps the cooperatives are now about to sweep across the civilized world just as the machinery and technique of mass production swept across the world a few years back. Perhaps this cooperative town will become the typical, American small town of the future.

Housing in Jersey Homesteads is not a cooperative venture. Each home will be bought by the occupants from the government and paid for in monthly instalments of $25. The houses are all one-story buildings with either five or six rooms, a porch and a garage built into the house. Instead of a cellar there is a storage room in each house. The floors are well insulated to prevent the dampness and cold in the ground from coming into the rooms. The oil-burning heating system is used in hot weather to condition the air so that the inside of these houses can be kept from 10 to 14 degrees cooler than the temperature outside. Everywhere you look on the inside of these houses there seems to be a window through which air and sunlight can enter. There are three or four bedrooms in each house so that these people need no longer sleep three and four to a bed as many of them have been accustomed to sleeping. Rigid economy has been practised in the building of these houses as the absence of a cellar and a second-story indicate, yet they are completely livable. And to these people from the slums they are nothing short of mansions; the New York *Times* quotes one of the residents as saying that they are "feeling like millionaires."

Each house in this town has an acre of land on which its occupants can plant trees, grow flowers, or raise some of the vegetables needed at their table. It has been estimated that if this acre is used as a small farm $150 worth of garden truck can be raised each year. Since the garment trade is a seasonal trade with lay-offs for the workers between seasons, this acre of land should be a source of pleasure if not of profit for these men who can putter in their garden. They will learn, and most of them have never experienced it before, that a rose grown in one's own garden is more fragrant and beautiful than anything a florist has to offer, and that a tomato plucked from one's own vine is juicier and sweeter than any tomato in a vegetable store. An acre of ground and a home in the country is the dream of every slum dweller; this town is making this dream a reality for 1,000 people.

What will happen to the town when the Resettlement Administration completes its work there? It will apply to the legislature of New Jersey for a charter authorizing it to become a borough and set up its own local government with a mayor and whatever other officials may be necessary. It will pay local, state and federal taxes. In a few years this cooperative town will have all the outward appearances of the town of Zenith in which Babbit lived, but its internal structure will be designed so that all its residents can live a decent life. It will not permit a few clever or lucky people to live in luxury while the remainder suffer the stigma of poverty.

As I drove out of the town thoughts, theories and expectations of every hue and description began to bombard me from all sides. Does this town offer a cure from the ills which follow from a nation of tenants instead of homeowners? Won't the cooperatives, by distributing the ownership of the factory, the farms and stores among all the people in the town, prevent the concentration of productive wealth in the hands of too few people? Will the cooperatives by making these people owners and masters of their businesses make them more responsible and better citizens than they would be if they were only wage earners? Won't towns like this restore the middle class which has been on the wane since the depression? Doesn't a middle class make a nation more stable and less likely to revolt as have the people of Spain and Russia where there were no middle classes? Wouldn't America have a much lower crime rate if people in the delinquency areas of the cities moved to towns like this one? Doesn't the building of towns like this provide the men on relief with real work—not boondoggling? Won't the government get most of the money back which it has invested here? Isn't this money well invested?

The car had slowed down to about five miles per hour while these thoughts, theories and expectations were bombarding me. Suddenly there was a loud report from the front of the car. No doubt about it, it was a blow-out. I prayed that this wasn't an evil omen. I hope this cooperative town never becomes a flat tire. Don't you?

Logos

What is it can arrest the passing bird?
Not the blue back-drop of forgetful sky,
Not air that parts to let the arrow by . . .
Only the staying word!

Not the slow eye that views the lovely flight
Over these meadows toward the edge of day,
Not the adoring, dreamful eye can stay
The bird from night.

Only the breath that labors toward the word,
Only the mortal breath's immortal dower,
Stays the quick flight, the moment in the hour,
The passing bird.

DAVID MORTON.

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CHARLEMAGNE

By FRANCIS J. TSCHAN

CHRISTMAS day, 800, after Mass in St. Peter's, Pope Leo III came to Charles the Great as he was kneeling in prayer before the tomb of the Apostle, and placed on his head a crown. The Roman populace present in the basilica shouted in approval: "To Charles Augustus, crowned of God great and pacific Emperor of the Romans, life and victory!"

An empire had been restored, ostensibly that of the ancient Caesars. It was to continue a thousand years after the coronation of the Frankish Charles, an institution long very real, long apparently moribund, but always a something which even in utter weakness could fire the imaginations of men.

This empire of Charles—was it Roman? Did the Frankish monarch, as Roman emperor, rule over a state and a population which thought and believed and acted as had the proud conquerors of ancient times? Theoretically Charles was regarded as the successor of the impotent Romulus Augustulus from whom a German chieftain took the crown and scepter in the year 476. Charles's imperial line, therefore, extended back to the great Theodosius and Constantine, even to the mighty pagan emperors, Diocletian and his predecessors of the silver and golden ages of Roman power. Naturally, the claim of the westerners was denied by the Byzantine emperors, seated at Constantinople. They asserted that, since Constantine had established his capital in their city, they were the sole legitimate successors of the ancient Caesars. Without yielding to the arguments of the easterners, we may say that as a matter of fact the empire of which Charles became emperor in the year 800 was not that of old Rome.

Territorially Charles's realm fell far short of the Roman Empire which in Trajan's time, when it was most extensive, ruled the Mediterranean world from the Pillars of Hercules to Mesopotamia and from the sands of the Sahara to the foothills of the Scottish highlands. Charles did not even hold sway over all the truly Roman, or Latin part, of this empire. His word, however, was law for German tribes who when ancient Rome was at its height had annihilated its legions. He exacted tribute from the western Slavs and even from the nomad Avars who lived far down the Danube. Still his hold upon the Slav and Avar lands was nominal and he was content to let it be such. Unlike the great Justinian, Charles would not dissipate his means and energies in conquering territories which could never be anything but a liability. Like the wiser Hadrian he would keep the border peoples in peace that the lands he could hold might be ruled well. In Roman Spain, too, now largely under Mohammedan government, he was content to establish a *mark* or *march*, a kind of "buffer" country, between the Pyrenees and the Ebro River. He made no pretention to ruling over the Visigothic Christians to whose aid he had come. And Britain, where Angles and Saxons and Jutes were now domiciled, did not in the least excite his imperial cupidity. There is no evidence that Charles ever harbored the idea of a pan-German *Romania*. Enough for him what he had inherited and what he must conquer to protect that heritage.

In these territories lived various peoples, but they were not so diverse as those who had lived under the Roman Caesars. In Charles's time the Celts, who inhabited the greater part of what now is France, were thoroughly Romanized, especially in the south. The Germanic Visigoths and even the Franks who had appropriated Spain and the Gallic provinces also were fused with the conquered peoples. In the Rhone Valley the Burgundians may be said to have become more Roman than the Romans. The northern and eastern sections, however, were predominantly Germanic.

Although the constitution of Charles's empire was different from that of the Caesars, much of what had been was retained. Contrary to what the humanists of Italy said and what unfortunately still is often said, the Teutonic peoples with few exceptions were less destructive of the civilization upon which they came than the migrating Greeks had been of their antecedent Aegean cultures. Traces of Celtic and Roman political devices appear side by side with Germanic institutions in Charles's time. Internal boundaries in the Gauls, for example, remained much as they had been in Diocletian's time until French revolutionary iconoclasm established the *départements* of today. Charles, too, was a despot unknown to the Germanic law of his people. The freemen of his realm had little to say; he and his intimate advisers determined what was to be done. His local agents, the counts and also the dukes and prelates, were amenable to his will. The power which these nobles possessed in earlier Frankish times had been much reduced by his Carolingian predecessors. Charles could do with these nobles almost as he willed, not excluding even the high officials of the Church. Although local customs still obtained, the capitularies which he issued from time to time were law. The traditional regulations were sometimes overridden in favor

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of principles belonging to the Roman law or to the canon law, which was largely Roman. And Charles's orders were, humanly speaking, very well enforced. The special agents, *missi dominici,* which he created in 802, made the ordinary authorities look carefully to how they carried out the imperial will, and Charles himself was ubiquitous. Few of the Caesars were more puissant than he.

Different also was the military system by means of which Charles maintained peace within his empire and protected its frontiers. That system was largely determined by an economic order, a "land" or natural economy, inherited from the declining Roman Empire. The Germans only hastened its development into one of the economic determinants of medieval western society. Briefly this "land" or "natural" economy may be characterized as a social order in which land plays the major economic rôle. Cities became less important and the industries and the trade usually centered in them were respectively dispersed over country estate, or *villae,* and carried on in local markets and embryonic itinerant fairs. Land then "talked" as money is said to "talk" today. The man who had many and well-developed acres, some or nearly all of which were held by obedient underlings, was likely to be powerful in military as well as in political affairs.

Charles's predecessors had passed on to him ample fisc lands, conveniently concentrated, and had requisitioned not a little of the property which had been given to the Church for pious purposes. In practise the Carolingians, and Charles, made little or no distinction between properties which belonged to them personally and those which belonged to them as rulers or to the Church. When they, therefore, gave generously to religion, the Carolingians were merely transferring wealth from one pocket to another. From the income of his lands Charles administered the state and carried on his wars. From the income of their lands the dukes and counts and churchmen maintained their services and aided Charles in his wars.

However much this order of things suggests feudalism, it is not yet proper to say that Charles was a feudal monarch. His power was too concentrated and warfare had as yet not passed almost entirely into the hands of the noble class. Freemen still went out to do battle, supporting themselves in the field for three months of the year from the income of their lands. Non-freemen, however, already constituted a not inconsiderable part of the base of the social pyramid crowned by Charles because they tilled the land. In spite of the measures adopted by Charles in order to make the many wars he had to wage less burdensome for his freemen, many of them must have fallen into the menial class either in his time or soon after his death when civil strife and barbarian invasions were the order of the day. Not expected to render military service except in grave emergencies, these menials little by little lost even that mite of the primitive German folk right which as freemen they had possessed.

Culturally Charles's empire appears barbarous in comparison with that of the Caesars, very backward even when compared with the contemporary Islamic caliphates and the Byzantine Empire. That this backwardness is due only in part to the cultural youth of the Franks becomes apparent when the bases of the more brilliant eastern civilizations are examined. The Greco-Romans from whom they had all got their first lessons had since the fourth century, and even earlier, been in a state of cultural decline. This decline, however, was not so marked in the East as in the West. The East was sustained by the great deposit of learning, literature and art left by the Hellenistic and Greek workers. Thus, when the Mohammedans conquered the African and Asiatic provinces of the Eastern Roman Empire, they found savants who could adequately introduce them to the best that had been produced by the ancient world. Trade with India and the Far East not only opened new vistas to their youthful minds and imaginations, but freed the caliphs from the shackles of an agrarian economy. Mohammedanism as a religion was, to be sure, a hindrance, but the learned soon found ways of accommodating its precepts to their desires. Before this Islamic civilization reached its zenith under the glorious Harun-al-Rashid, Charles's contemporary and friend, it had been carried to Spain whence in some measure it was presently to enter the cultural stream of the Christian West.

The Byzantine East meanwhile continued in the cultural torpor which had come upon the ancient empire as a whole. Its savants diligently conned the Hellenistic and earlier Greek masters but made no outstanding advances. There was a burst of glory under Justinian, especially in the arts, but it was short-lived. Of the many reasons which are given for this *dénouement* of a great culture, two may be stressed. The Greco-Roman world was not invigorated by the infusion of fresh, young, though barbarous blood, as its Asiatic and African provinces and the Latin West had been, and its religious vitality was sapped by heresy and its aftermath of debilitating speculation and controversy. More than once Byzantine wit had shunted German tribes out of the Balkans into Italy and the West. Even these tribes had been contaminated with its then dominant heresy, Arianism. Like other heresies, Arianism was essentially weak as a spiritual force; it consequently could neither be an effective civilizing factor nor give permanence to the states which professed it. By attacking the divinity of Christ Arianism became a sort of rationalism, and rationalism never has fired men to heroic devotion and

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self-sacrifice or given them ever new and abounding hope and power to rise again after falling. To mention but two facts of cultural significance: the liturgical language of Arianism was Gothic, a tongue without a learning and literature, affording no access to the treasures surviving from classical times; and every one of the Germanic monarchies tainted by Arianism collapsed.

Not so the Frankish kingdom; and however backward it was in Charles's time its culture was better founded than those of the caliphates and Byzantium. The youthful blood of the Franks was continually refreshed because they, unlike the other German peoples, never cut themselves off from their homeland. The Carolingian dynasty, and Charles himself, originated and developed its strength in the then Germanic Ardennes, a region hardly contaminated by the vices of the moribund Romans. And early in their career of expansion the Franks were converted to the orthodox faith, the religion of the people upon whom they had come. Although in their conduct the Franks often belied the teachings of this religion, they were always the beneficiaries of the wholesome influences emanating from the Roman See. When this connection was most tenuous in the period of the Merovingian civil wars and when Mohammedan conquest threatened, missionaries from Ireland and England by their labors eventually made Frankish-papal relations stronger than ever. Of these missionaries only Winfired, whom the Pope renamed Boniface, need be mentioned. In many respects he anticipated and prepared the way for Charles.

Into the details of Charles's cultural program there is not time to enter. Its history is a theme in itself. Briefly, his efforts in behalf of learning, literature and art were universal and churchly. As his empire embraced various peoples so he called to his court scholars from every land. From Italy came Peter of Pisa and Paul the Deacon. Theodulph brought to court the antique which survived in Spain. From Germany came Einhard, a product of Fulda, the monastic school of the Englishman Boniface, and of Charles's own Palace School. Irish scholars were favored; the Emperor was held in high esteem in Ireland. From England he drew the famous Alcuin.

And it is significant that the Emperor probably met the Englishman for the first time as he was returning from a pilgrimage to Rome. The cultural traditions of the York school of which Alcuin was the master were thoroughly Roman. Among his intellectual forebears were that towering figure of saintly learning, the Venerable Bede, and the less well known but not less deserving Benedict Biscop. Charles's own mind, however, was thoroughly Roman. Even before he was crowned emperor he had furthered education in his realm *ad mentem Romanae sedis*. Men who can see virtue only in a secularized culture and who attribute the phenomenal progress of modern times to freedom from religious shackles have found fault with Charles's cultural curriculum. But what other culture could he then have elected to promote? The Church had carried what had survived of the antique to his times. And on close examination is not the churchly culture of his day basically that of our age?

The men who taught and wrote at court constituted the famous Palace School, a seminary in which could be educated both laymen and clerics who in one capacity or another were to bring the benefits of their training and their learning and culture to others. In remote parts of Charles's empire these scholars founded new centers of scholarly and artistic endeavor or infused new life into those that were moribund. Not a few of our classical texts were saved by their work or that of their scholars. In a beautiful script marvellously illuminated they preserved the learning of the past. At Aachen Charles built a palace and church long the inspiration of builders and artists. He cast bronze doors, promoted work in the precious metals—in short, he was as zealous in his furtherance of the arts as he was ubiquitous in the discharge of his regnal obligations. From the Palace School of Charles the antique Roman Christian culture passed to his successors, lighting up a century of civil war and barbarian invasion, prefacing the brilliant accomplishments of the Middle Ages. And, lest we forget, where now are the brilliant civilizations of the Caliphates and Byzantium?

By and large, then, Charles's empire, though not the Roman Empire of the pagan Caesars, is of no mean significance in our day. Imperfectly as it realized Christian ideals, ruinous as some of Charles's own policies proved in the long run, inglorious as was much of its history, his empire stood for something which European peoples could ill afford to be without. The Roman and Catholic unity and idealism it embodied were transmitted by his creation in spite of the nationalism which weakened it, the Protestantism which divided it and the modern Caesar who in 1806 officially ended it. Voltaire scoffed at this empire, saying that it was neither holy, nor Roman, nor an empire. Such wit might be expected of a child of the era of rational enlightenment. Wholly imbued with what a paganizing Renaissance had taught him, Voltaire did not see far below the surface of things. Other Voltaires survey the world today quite as superficially and talk quite as glibly. They do not seem to understand that with things human it is as with the shoes men wear. The fact that the shoes have lost their first smart lines and have become begrimed proves at least that they have been of service. Is not service an end of human institutions? Of the Church? And may the shoes not be repaired?

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Seven Days' Survey

The Church.—In thousands of churches throughout the nation prayers were offered, December 6, for the recovery of His Holiness Pope Pius XI from serious illness. * * * In an address delivered at Marygrove College, Detroit, Reverend Edgar Schmiedeler, O.S.B., director of the Family Life Section of the National Catholic Welfare Conference, said, "The parent is the teacher of teachers. That has always been a commonplace with Catholics down through the centuries." Dr. Schmiedeler spoke of a number of encouraging manifestations of parent education work. * * * Archbishop Hinsley of Westminster issued a statement, December 5, urging united prayer for King and country "during these anxious times." The Blessed Sacrament was exposed in churches throughout the archdiocese the next day. * * * Since 1904, when the late Monsignor M. J. Fitzpatrick became rector of the Mission of the Immaculate Virgin which maintains a large orphanage at Mount Loretto, Pleasant Plains, N. Y., nearly 40,000 children have passed through his mission. Associated with Mount Loretto is St. Benedict's Home which cares for 300 Negro children at Rye, N. Y. * * * Sigrid Undset recently gave a lecture at Ringebu on "The Religious Life in Norway during the Catholic Times" before a number of interested Protestant listeners. Ten Sisters of the St. Francis Xavier Congregation have left their motherhouse at Bussum, Holland, to nurse the sick in Norway, which has only 4,000 Catholics out of a total population of 2,725,000. * * * Cardinal Lienhart of Lille, France, speaking of the tragic death of Roger Salengro, said, "The Catholic Church, for her part, remains faithful to this law of charity; if she combats on the moral terrain, which is proper to her, doctrines in which she discerns error which are a menace to the welfare of man or society, she refuses to be associated with polemics against persons, in whom she sees souls ransomed by the Blood of Christ." * * * *Kipa,* of Fribourg, Switzerland, the only Catholic News Service which still reached German Catholic editors, has been banned from Germany for its reports of Catholic persecution.

The Nation.—The maritime strike continued, not extremely tight, but increasingly ruinous to workers' and ship companies' economic status. The Eastern and Gulf Sailors Association voted definitely to eject the national union officers. The officers of the International Seamen's Union continued, however, to retain their places, gather strikebreakers, and fight the rank and file strike strategy committee. The marine engineers and the masters and mates voted down the making of separate settlements outside the strategy committee, thus strengthening the workers' front internally. A further international episode occurred when the French liner Champlain was unable to have its Christmas cargo unloaded in New York and had to take it back to France, because the longshoremen here refused to touch it. They refused because French dock workers had refused to unload an American liner which had gotten away from New York through the strike in which the longshoremen are not participating. * * * A federal grand jury indicted Dr. Townsend for contempt of the House of Representatives. Charges were brought against him immediately after the campaign, although his offense dates to last May and had been overlooked while his power was overemphasized. * * * During the year ending June 30, 1936, a total of 110,186,311 taxable gallons of liquor was released for consumption. This was an increase of 33.5 percent over 1935. It is impossible to know how much of this represents new drinking and how much reduced bootlegging, etc. Narcotic addiction in the United States is decreasing, according to the Commissioner of Narcotics, but it still amounts to about one for each 1,000 of the population. The marijuana traffic is the only drug business really flourishing. * * * The Legal Aid Society in New York City heard from its new president, Harrison Tweed, that unless lawyers freely see that poor people get justice, the state will have to offer socialized legal aid, thus breaking the bar's monopoly. The "Good Will Court" radio program, a "commercial," which claims to educate the public about law and takes up weekly the specific problems of resourceless people by holding mock court scenes, with lawyers, ex-judges and judges participating, has had to defend itself against persons who want to keep it from the air for existing on the improper activity of judges and lawyers.

The Wide World.—All eyes were focused on England, where a stubborn fight was being waged by Prime Minister Stanley Baldwin to prevent a marriage between King Edward VIII and Mrs. Wallis Simpson, American divorcée. British papers lifted the censorship on news about the royal romance, but there was relatively little tendency to indulge in outbursts of sentimental nonsense about love and duty. In other countries the fact has been too generally forgotten that the King is no young Lochinvar but a blasé sampler of the best the world has to offer; and that Mrs. Simpson is a good forty, with plenty of notches in her tomahawk. It was evident that Mr. Baldwin's determination was based in good part on certain aspects of Mrs. Simpson's entourage, which is reputed to number a good many diplomatic adventurers. The Prime Minister's statement emphasized the fact that a morganatic marriage was not permitted under British law, and that the present government would refuse to sponsor legislation on the subject. While the Archbishop of Canterbury supported Baldwin's stand, Mr. Atlee, Labor leader, was acquiescent, and the opposition rallied round Mr. Winston Churchill. Mrs. Simpson dodged reporters as she sped off to the French Riviera, where King Edward was said to be planning to join her when he abdicated. * * * The Spanish war rapidly became a fight between bands of international partizans, idealists and adventurers.

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It was known that Italian and French anti-Fascists were fighting for the government, while a strong force of Germans was evidently aiding the opposition cause. What a tragedy this war has become for Spain and the Church cannot be imagined. There were no indications that the end was even close at hand. The principal international consequence was that French Communists voted against M. Blum during the week, when he refused to abandon the non-intervention policy. The French government received a vote of confidence, but was held to be seriously imperiled. * * * Great Britain, France and Belgium signed a mutual assistance pact against aggression. The move was described as an effort to bring about a new Locarno pact. French statements indicated that Hitler would be invited to join, if he virtually disavowed plans to use force in the East. * * * How much can be expected of the Nanking government in North China remains to be seen. Yet obviously stiff resistance to continued Japanese aggression would completely alter Japan's foreign policy. In districts subject to naval attack the Nipponese are of course able to count on little resistance, as occupation of Tsingtao indicated. But the military situation might be quite different in inland regions.

* * * *

The Department of Interior.—On December 6, Secretary Ickes submitted to the President the annual report of the Department of the Interior for the fiscal year of 1936. Secretary Ickes wants the name changed to "Department of Conservation," which, he says, is "more expressive of its fundamental purpose of nature." The report deals at length with the Reclamation Service, which was more active during the year than ever before, spending $52,000,000 on a construction program for the arid West: "Even with a new and severe drought developing as the fiscal year drew to a close, the prospects for the summer of 1936 on federal reclamation projects were most encouraging. With two exceptions, reclamation reservoirs filled as the spring thaws ran off the mountainous water-sheds." The report expressed pleasure at the "successful organization and operation of a system of self-regulation under federal supervision to curb overgrazing on public lands," and at the termination of the "long period of exploitation of the American Indian." The Department found "substantial progress" in Puerto Rico, the Virgin Islands, Hawaii and Alaska, where it has governmental control. The activities of the Department's famous private detective service, which have been a subject of wide debate, were revealed. This division of investigation, under Louis R. Glavis, had an appropriation of $391,700, and through its activities the Department collected $19,063. It also returned to the public domain 424,564 acres, representing fraudulent entries cancelled on proceedings based on division of investigation reports.

Price Fixing.—On December 7, the Supreme Court handed down a unanimous decision upholding the California and Illinois "Fair Trades" acts, which prohibit the sale of standard trade-marked products at prices less than those fixed by the producers—whether or not, as it seemed, the retailer specifically contracts to uphold that resale price. Fourteen states have laws of a similar nature. This decision opened up the possibility of the reinstitution of portions of the retail NRA code through state action. Whether it affected intra-state as well as interstate conditions was not clear. It permits states to prohibit the use as "loss leaders" of nationally advertised products—practically the only useful type of loss leader. Producers of trade-marked products were generally jubilant over the decision, the publishing and liquor and toilet goods industries, which have led the fight against loss leaders, leading the cheering. It was reported that some retailing interests were likewise pleased, but the majority of retailers voiced alarm. They considered it reinforcing the tendency of the Robinson-Patman Act to remove flexibility from retailing. Major Benjamin H. Namm, chairman of the committee which promulgated the fair trade practise provisions of the NRA Retail Code, said: "The door for price fixing becomes wide open, and the result may bring about a revolutionizing, at terrific cost, of our existing system of distributing merchandise. . . . Hamstrung by price-fixing laws, retailers will cease to be merchants, and they will become instead an aggregation of glorified slot-machines. It is true that predatory price-cutting exists in many phases of retail distribution, but price-fixing as a cure for predatory price-cutting is far worse than the disease itself." Mr. Crichton Clarke of the American Booksellers' Association said that competition will now be "between producer and producer and the small manufacturers may be expected to come into his own," since the use of agency and consignment selling, used by large manufacturers heretofore to protect their brands, will not be necessary.

Uncensored from Spain.—A December 7 New York *Times* uncensored dispatch from William T. Carney, Spanish correspondent, now temporarily in Paris, says of Madrid: "There is a considerable section that wants neither Fascist nor Red rule, but everybody, even including children who go about from house to house and through the streets passing collection boxes for various Leftist relief funds, has been mobilized or pressed into what proletarian leaders have conceived as a great militarization scheme. Middle-class shop clerks, bookkeepers, bank employees and other office workers who were not previously organized have been terrorized into joining Marxist or Syndicalist Labor Unions. Once enrolled they have no choice about fitting into the militarization plan. . . . Meanwhile Madrid is hungry, heatless and homeless to a large extent. . . . Most of these unfortunates pass almost sleepless nights huddled in poorly ventilated cellars because they are too terrified to remain aboveground after a death-dealing bomb has fallen from the sky or a big shell struck near them. . . . There is a real danger of a serious epidemic. . . . The destructive power of 400-pound and 500-pound bombs dropped by the tri-motored Insurgent planes almost defies description. . . . For some time Russia has been running the show in Spain in so far as the Madrid government's resistance to General Franco is concerned. . . . Although the people

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of Madrid know little about Russia it has become the fashion for them to do nearly everything in what they hope is the Russian manner. Government militiamen receiving ten pesetas a day eagerly purchase with their earnings peaked caps decorated with the Communist star similar to those worn by soldiers in the Soviet Army. . . . Perhaps the most controversial and revolting features of the whole Civil War and siege have been the continuous executions of prisoners who have been guilty of no other crime than their affiliation with some political group or social caste and the systematic campaign against the Church and church education promoted by the present authorities. . . . It seems a conservative estimate that up to last week 25,000 persons were executed in Madrid. . . . The churches remain closed."

At Buenos Aires.—As we go to press nothing as momentous as President Roosevelt's speech has transpired at the Pan-American peace parley. The spirit of that genial utterance was said to permeate the sessions, which turned on his departure to more difficult matters. However, Carlos Saavedra Lamas, Argentine Foreign Minister, and this year's Nobel Peace Prize winner with Dr. Carol von Ossietzky, appeared to oppose the extension of the Monroe Doctrine as a step that would isolate the Americas too drastically from Europe. It is also said that Dr. Lamas is opposed to the neutrality convention proposed by the United States, which is believed to be the chief bone of contention at the conference. In this matter Argentine was opposed by Brazil and the United States and a Central American bloc with Colombia, Panama, Haiti, the Dominican Republic, Venezuela, Ecuador and possibly Cuba and Mexico. This bloc and its allies may insist on the addition of the following terms to the United States treaty draft, "Each of the American nations will consider as an affront against itself any affront by extracontinental nations against the rights of any of them, and such an affront will occasion a united common reaction." This goes considerably beyond the original neutrality proposal by which the twenty-one American nations would agree to munition embargoes in war time, as well as loans to nations at war, and submit questions of dispute to an arbitration committee. Despite these differences Secretary Hull appeared hopeful of constructive results.

Non-Catholic Religious Activities.—The Semi-Centennial Committee of the Jewish Theological Seminary of America in New York announced, December 2, that Governor Herbert H. Lehman of New York, Dr. Nicholas Murray Butler of Columbia University, Dr. James Bryant Conant of Harvard University and Dr. Henry Sloan Coffin of Union Theological Seminary would be the principal speakers at a series of meetings intended to honor Hebrew scholarship and religion. Some forty leading educators, theologians and Orientalists will lead the discussions and public conferences. Collections of rare books, manuscripts and ceremonial objects will be exhibited. The annual meeting of the Society of Biblical Literature and Exegesis will be held at the Jewish Theological Seminary, December 30. * * * In the course of the National Preaching Mission conducted by the Federal Council of Churches of Christ in America since September 13, more than 2,000 meetings attended by 1,000,000 persons have been held. * * * It was announced at the Provincial Sunday School Convention at Yorkminster Baptist Church, Toronto, December 2, that ordained ministers are conducting a government-planned religious instruction program in 185 schools throughout the Province of Ontario, Canada. The Director of Public Instruction of Brazil has issued instructions providing a time and place for religious instruction in the public schools in accordance with the Constitution adopted in 1934. To date Protestant instruction has been requested in a number of schools. * * * Baptized members of the Lutheran Churches in the United States and Canada totaled 4,677,813. In 1935, there were 12,522 pastors, 16,772 congregations and 21,070 church schools.

Sept *on Communism.*—The current issue of *Sept,* able weekly review of the Dominican Fathers of Juvisy, Seine et Oise, France, is devoted to Communism in its historic actuality. It states that in order to protect France from the "useless and bloody experiences of Marxism, we launch this issue as an appeal to French common sense. It is well known that we have no secret affection for Fascist totalitarianism or for the tottering world which threatens to drag us down with its death. . . . We have no hate for the Communists. We address them as all our human brothers, as all our fellow citizens." An article signed "Istina" describes the courses of the revolution in Russia as a necessitated progressive march away from Marxian principles. Maurice Schumann finds that the mild Fabyan Socialism and cooperatism of Mr. and Mrs. Sydney Webb enabled England to "escape the dilemma of Marxism or anti-Marxism." Henry Laporte declares that the Communist failure in Finland in 1918 was due to the inability of the revolutionists to organize and their naive conceptions of human nature. The Munich failure of 1919 was, according to Kurt Turmer, due to the complete ignorance and inexperience of the Communist leaders, and the reaction it aroused led inevitably to Hitler. "A. M. V." describes how the Communists gradually secured the leading posts in important youth movements and trade unions of Spain and says that "from the moment the government conferred upon the Socialist, Communist and Anarchist militias the task of defending the State it became their prisoner." Georges Bernanos declares that in Spain it is a conflict between two revolutionary forces and quotes the rebel general Queipo, "We must exterminate the Marxists or they will exterminate us." Marcel Laloire quotes a special interview with Henri de Man, Belgian Minister of Finance and vice-president of the Labor party, to the effect that if Socialism is no longer identified with the laboring class alone and no longer ignores human motives other than material ones it "is not at all opposed to a religious conception of the world." Maurice Vaussard finds that Communism never got started in Italy because Italian Socialists were unable to effect constructive measures; the chaos they created led straight to Mussolini. In conclusion Daniel-Rops says,

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"The deviations from Communism in Russia and its failures [elsewhere] were implicit from the start in its very definition of man."

Art Exhibit.—In the Georgette Passedoit Gallery of New York City, from December 7 to January 1, there is an exhibit of religious art to which many of the ablest living Catholic artists contribute. Also displayed are several fifteenth-century Italian paintings and some primitive Mexican "Ex-votos," or paintings made and offered for favors received through prayers. There are lovely religious objets d'art, notably by Philip Hagreen, Arthur Nevill Kirk and Dunstan Pruden, thoroughly contemporary artists. Stained glass in the purest and most effective tradition comes from the D'Ascenzo Studios, Charles J. Connick and the young artists Lalah Durham and Ade Béthune. The large crucifix which José de Greeft executed in the unusual medium of lead has a rugged power as impressive as anything in the gallery. It stands before a cloth beautifully designed by Constance Mary Rowe with symbols of the Holy Name. Miss Rowe is also represented by an excellent yellow painting of Our Lady of Sorrows, a modern work with some hint of El Greco and Modigliani. There are good oils by the well-known painters Jean Charlot, Max Jacob, Zygmunt Menkes and Georges Rouault. Carl Schmitt has three pictures of remarkably diverse character, "St. Francis and the Unicorn" being by far the best. There are good paintings by Lauren Ford, Joan Cunningham, Mario Toppi and Alfeo Faggi, and sculpture or carving by Joseph Cribb, Eric Gill and Maryla de Lednicka. The crèche of William Sewell and the thoroughly successful chalices of Graham Carey and John Howard Benson draw attention. A portfolio of engravings and woodcuts and drawings by Alfonso Ossario, Thomas Derrick, Rouault, Tegetmeier, Hermine David and David Jones is very beautiful and very interesting. Tegetmeier's wood engravings of the "Seven Deadly Sins" and the series of the "Mysteries of the Rosary" by David Jones and Philip Hagreen are particularly striking. The exhibit, which the gallery hopes to repeat each December, shows that there are many Christian artists doing work now, and that they do their work in contemporary living style and ably.

Amateur Athletics.—The forty-eighth convention of the Amateur Athletic Union, held in Houston, Texas, suffered the tail-end whiplashing of the Olympic storm of last summer. The forces which opposed our entry into the Olympics, led by Jeremiah T. Mahoney, routed the administration forces under Avery Brundage, which handled American participation, and Mr. Brundage's candidate for president of the A. A. U., Major Patrick J. Walsh, was defeated by Mr. Mahoney. The convention defeated an administration proposal for an "Olympic tax" on admissions to athletic events sponsored by the A. A. U. It voted to retain the metric system for national track and field championships, with local option prevailing otherwise. It adopted numerous new technical rules for swimming, boxing, track and field, all designed to bring American regulations into conformity with international standards. It took up various questions of professionalism in sport, and questions of "chiseling" in the promotion of supposedly amateur sport events. It took horseshoe pitching under its jurisdiction after hearing that there are 2,500,000 actual and prospective amateurs of the sport. The convention ratified application for allied membership from the Catholic Youth Organization. The C. Y. O. agreed to adopt A. A. U. rules for all its competition, and it expects to find less friction with the A. A. U. now in holding its huge boxing tournaments. Age limits for girl athletes were fixed: 12 years for swimming, and diving, up to a ten-foot springboard, and 15 years for all competition otherwise, including high diving, track and field, volley ball, etc. No important new quarrels are expected in amateur athletics during the next few years, as it is usually during Olympic years that fights come up, but trouble is always possible because all sorts of politics have so large a part in amateur athletics. Also, the colleges of the country may fight the A. A. U. for control of Olympic activities.

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Relief Cut.—When federal relief agencies began to cut from their payroll 5,000 administrative employees and 20,000 other non-relief workers, it became clear that President Roosevelt had left behind him some hard orders when he went to sea. WPA cost $168,000,000 in November. By December 15, it is supposed to be down to a rate of $152,000,000 a month, and the ultimate goal, as envisaged in the budget estimate for 1937-1938, is believed to be $100,000,000. During the week ended November 28, there were 2,478,042 employed on WPA projects, a decrease of 104,510 from the week ended November 7. In the first place, 250,000 emergency drought cases are to be transferred to the RA. The WPA administration gave rather conflicting testimony. Mr. Aubrey Williams, assistant administrator, admitted that a cut of 175,000 was expected as an economy measure. Mr. Hopkins said: "We are going to eliminate every person we possibly can who is on a relief status," but he insisted that no specific cut or saving had been planned, and that "no person who needs relief will be dropped." He added that those dropped from work projects "can get back on relief through local relief boards." Protests at the turn against relief rang out from all over the country. In Philadelphia, 700 civic leaders and social workers protested against any interruption of WPA. The United States Conference of Mayors assembled and cabled Mr. Roosevelt and asked that he countermand the "cut down" orders. The Workers' Alliance, radical relief workers' union, led relief client protests in many places. Demonstrations and "sit down" strikes were held in various cities, notably in New York, where 1,923 persons in the Federal Theatre, Music Writers and Art projects "stayed in" in headquarters. Local officials, including the Mayor of New York, were reluctant to take police measures against demonstrating relief workers. Protesting this attitude, the WPA sent out for the first time agents of the Federal Bureau of Investigation—G-men—to police WPA disorders.

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The Play and Screen

Prelude to Exile

MEN OF genius are having their inning during the present theatrical season, though not, alas, among the playwrights; the men of genius so far have been only the protagonists of the plays. We have already had Napoleon and Poe, now we have Wagner, soon we are to have Keats and perhaps Byron. The spirit which has inspired our producers in the reproduction of the great is worthy of commendation. Such plays require imagination in their treatment and their acting, and raise the mood and content of the drama. Great subjects, great characters, moreover, bring forth the best in the creator and the player; they give scope to the imagination and wings to the spirit. But the modern theatre is the product of the modern world, and that world has been so long concerned largely with what is base or petty or false in human nature that it is impossible to expect it to grow wings overnight and soar into the realms of the spirit. So it is not to be wondered at that at times these plays fail to reach the height of their subject-matter, but it is of good omen that our playwrights and producers are at last willing to try.

"Prelude to Exile" deals with Richard Wagner's relations with his wife, Minna, and his love for Mathilde Wesendonck. Its author, William McNally, sets forth the unlovely character of the great composer, his philandering, his heartlessness, his histrionic insincerity, his lack of financial honor. If this had been all there was to Wagner we might say that Mr. McNally had produced a realistic though at times slow-moving play. But Wagner was not only a *cabotin;* he was also one of the world's supreme geniuses, and this Mr. McNally does not make us believe; this we only feel when the author allows Wagner to speak through his own music. The gulf between the music of "Tristan" and the words of Mr. McNally is too great, and though what Wagner says, and especially what are said by the Countess D'Agoult, by Frau Wesendonck, Cosima von Bulow, and Minna, is perfectly lifelike, the spirit of genius which should brood above the drama is not there. For the purposes of the play the author has taken liberties with history, and has brought Minna, the Wesendoncks, the Von Bulows and Countess D'Agoult under the same roofs in Zurich. His main theme is the portrayal of Mathilde's inspiration of "Tristran," and of Wagner's selfish use of her and of Minna to further his artistic ends. Had he contented himself merely with picturing the battle of the three women for possession of him, he might have written a bitter comedy, but he has attempted the more ambitious scheme. It would be unjust to state that he has completely failed, for "Prelude to Exile" has many interesting, even absorbing moments, but the great drama about Richard Wagner has yet to be written.

The Theatre Guild has given it an admirable production under the direction of Philip Moeller and with settings and costumes by Lee Simonson. Wilfrid Lawson is in make-up remarkably like Wagner, and gives a varied and authoritative performance. That he misses the genius of the character should not be blamed on him. Lucile Watson's brittle comedy is effective in portraying the Countess D'Agoult, Eva Le Gallienne gives distinction and intellectual power to Mathilde, and Leo G. Carroll as Wesendonck does all that a fine actor can do with an ungrateful part. Evelyn Varden is pathetic as Minna, though possibly a little modern for a mid-nineteenth-century German *hausfrau*. Beal Hober and Arthur Gerry as the two Schnorrs sing Wagner's music very well indeed; in fact if Mr. Hober's voice proves large enough in volume the Metropolitan might very well consider him. (At the Guild Theatre.)

GRENVILLE VERNON.

Rembrandt

ALEXANDER KORDA, of "Henry the Eighth" fame, sends from London a subject that has already caused considerable controversial repercussions on the Continent over its biographical complexion. That similar reactions will be forthcoming on this side seems certain, if emanating only from the comparatively limited circle where the familiarity of the details of the great painter's life can measure the extent of the inaccuracies. His native Holland, still warmly proud of the master, was, the other day, the scene of the first public showing of the production. The conclusion there was that Charles Laughton's Rembrandt is definitely not Rembrandt Harmens van Rijn, the painter, who worked in the first six decades of the 1600's.

Mr. Laughton's Rembrandt certainly does not convey the impression of the deep-souled master, but, rather, seems to be taken up more with the eccentricities that are supposed to follow an artist. This gives the play the semblance of a study of a man's temperament, and causes it to move jerkily. Commendation, however, is due the actor for his characterization as gaged purely on the quality of histrionics.

Biographically, then, "Rembrandt" is not in a class with the films depicting the lives of Louis Pasteur, Florence Nightingale, Rothschild and Henry the Eighth. But in addition it does not even approach their standing as plays. In the early film biographies, there were tangible signs of accomplishments that were engrossingly related to the subject person. But in Rembrandt, there is inactivity. It is the story of the man only and not of the results of his work. Proceeding so abstractly there is hardly ever a radiation of the greatness of the Dutch master.

There are, however, no mistaking the main incidents in the life of the historical figure. Rembrandt's descent from fame to poverty still ends on a note of pathos as he spends his last food money for paints. Truly, too, the romantic and tragic elements are many. Pictorially, the production is beautiful. The scenes of Holland where the story is concentrated are refreshingly different, bringing the camera to entirely new ground for a series of very finely executed scenes, well costumed, artfully staged, but backgrounded to a personal interpretation of a hasty, improvident, tragic, yet lovable genius by an actor whose own great skill surmounts a rather obvious unlikeness to the historical Rembrandt.

JAMES P. CUNNINGHAM.

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Communications

BUT DO YOU KNOW YOUR REDS?

Notre Dame, Ind.

TO the Editor: Most of us are opposed to Communism for two chief reasons. The first is its atheism and the second is its abolition of private property. I hasten to add that my advocacy of the right of private property does not signify that I am an unalloyed champion of capitalism. But I do defend distributism because capitalism has come to mean ruthless competition, dog eat dog, *homo homini lupus,* every man for himself, unrestrained initiative and ambition and rugged individualism for the few with ragged individualism for the majority. The right of private property as recognized by distributism, dates back (for its best formulation) to the Middle Ages. The same right plus abuses is a more recent development, later than feudalism and mercantilism, and belongs to the modern individualists, the liberals, the Utilitarians, the Manchester School and the Philosophical Radicals with their laissez-faire, free trade, etc.

This distinction between the capitalist and distributist versions of private property is important because one's opposition to Socialism, Communism and Collectivism is often confusedly regarded as a defense of the license, the excesses and abuses of private property under capitalism. Likewise, in the heated and sometimes hysterical protests made in Catholic papers these days against the Spanish Reds, Loyalists or Communists, etc., is there, perforce, serious danger of having Catholic principles identified with the Fascism, Nazism, intense nationalism and militarism of the monarchists, rebels or insurgents? Let us not forget that the totalitarian state exists as truly in Italy and Germany as in Russia and that the Church has not enjoyed perfect liberty in those two anti-communistic countries. Let us defend Catholic principles rather than the policies and slogans of factions and parties.

Having distinguished between distributism and capitalism in the first place and between freedom of worship and Fascism in the second place, I now insist upon another distinction which is seldom recognized explicitly by Catholic apologists, viz., that between anarchism and Communism.

In undergraduate manuals on economics and ethics and in the daily press, the Anarchist is frequently depicted as a type of Socialist or Communist (these two forms of ideology and rationale being loosely defined as mild and severe forms of the same system or scheme) who advocates violent tactics, direct action or revolution instead of evolution or pacific, legal, electoral, legislative, constitutional and parliamentary means and methods. But this difference—between bullets and ballots—is not the distinctive trait of Anarchism at all. The policy or strategy of force is no less characteristic of the Bolsheviks in Russia or of the Syndicalists in France and Spain, while the Russian Mensheviks, the German Revisionists and the English Fabians preferred the more civilized methods.

What is typical and characteristic of the Anarchists is their emphasis on liberty rather than on the equality or fraternity which seems to be the *summum bonum* of the other Socialist-Communist groups. (There was, thus, a contradiction inherent in the slogan of the French Revolutionists because there must be an inverse ratio between equality and liberty). Ironical, too, is it not, that liberty was also the watchword of the capitalists? But these latter, of course, unlike the Anarchists, did believe in the institution of private property (at least for themselves) and in just enough government to promote and protect their own business interests. Government and liberty are incompatible according to the creed of the Anarchist who would have the world split up into small, free and independent communes—utopian colonies, let us say.

If we are to combat Communism effectively, we must do so intelligently, and this implies an acquaintance with its several forms. It seems absurd to lump them all together when Bakunin and Kropotkin, the Anarchists, devoted so much of their energetic if misguided careers to battling against Marx and Engels.

Again, take the question of the rôle played by the State in these systems of thought. It will not do to simply say that the Marxists and the Reds, generally, favor a totalitarian state. Professor Daniel S. Robinson, in his "Political Ethics" (pages 119, 145) defines the latter as "the complete subordination of the cultural order to the political" and as "one which absolutely dominates every class and institution under its jurisdiction." Such a régime would seem to obtain to a considerable extent today in Italy and Germany as well as in Russia, for all three have dictatorships. On September 27 of this year, Hitler said: "There may be countries that can afford democracies but Germany is not one of them."

It should be remembered, however, that for Marx the form of state known as the "dictatorship of the proletariat" was to be but a temporary expedient in the interim of transition from capitalism to Socialism and Communism simply because it was impossible to pass immediately from one system to the other. As G. D. H. Cole puts it, a communistic state is a contradiction in terms to the orthodox Marxist because to him the State is an instrument of coercion used by one class against another whereas in the communistic society there will be no classes. Hence many Marxists accuse Stalin of nationalism and impatiently describe the present Soviet system as "state capitalism."

The glorification of the State as such (call it absolutism, despotism, totalitarianism or what you will) which we find in Plato, in Hegel, in the later Fichte, in the Fabians and in Collectivists proper, is diametrically opposed by the Anarchists, the Syndicalists, the Guildsmen and the strict Marxists. Should our position not be between these two extremes? If so, in our haste and anxiety to escape the one, let us not run precipitately into the arms of the other. It is to be feared that after the Civil War in Spain is a matter of history and when some Mussolini or Hitler or other dictator decides to suppress the Church, he may be able to find without much research some dialectical ammunition in the very files of the Catholic press dating from these sad days.

DANIEL C. O'GRADY.

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THE CLERGY AND POLITICS

West Hartford, Conn.

TO the Editor: I wish to commend THE COMMONWEAL for publishing the letter of F. J. Moran in the October 2 issue, and will say that if the truth was generally known, this honest, straightforward opinion would not only be common among the Catholic laymen but the Catholic priests of the Church as well.

The spiritual welfare of the people should be taken care of by the Catholic priests. In this statement I do not wish to take away the right of a Catholic priest of expressing his opinion on a political subject, but I do not believe it is his place to go stumping around the country expounding on the political creed of one man or another. A few years ago our Catholic priests were not at all bashful about expressing their disfavor when a noted minister of the South did his part in abasing the greatest of Catholic laymen—Alfred E. Smith.

The priests are the directing body of the Church but the laymen go to make up the main body. The priests, who have a very protected life, which is no more than right, should nevertheless realize this, and do everything possible to help Catholic laymen attain greater heights in the public world.

What better teachers could the laymen have than their own pastor or curate, who have had years of training in elocution, English composition, church history and theology? All this wandering and groping in the dark as to the proper course to follow would be done away with, and a great authority in one of our leading Catholic colleges would not be called upon to blast a fellow priest of great renown for his untimely and rash statements on political subjects.

WILSON R. COMAN.

Yonkers, N. Y.

TO the Editor: When a man says that "when it comes to teaching social justice . . . priests and they alone are the Voice of Christ," with the implication that they alone are to preach social justice, when he precedes his remark with his avowed doubt of the sincerity of the editor of THE COMMONWEAL, and then signs himself "Catholic Priest," he should look well to the *nom de plume* he uses and consider well the responsibility of his office. To reject the efforts of the layman certainly isn't Catholic; and to openly accuse a lay editor of a Catholic magazine of insincerity certainly isn't priestly. In all charity the least that can be said of one who writes to THE COMMONWEAL in that vein is that he must be in error. For if in theory he rejects the layman, and in practise he not only reads THE COMMONWEAL, but even writes to it, he is inconsistent. If the priest teach error, he tells us, the Church woll warn us in time. It is high time that the Church, through the medium of THE COMMONWEAL, or through some other medium, gave the warning. We hope that the Reverend gentleman will consider himself one of us.

What does he think of the Catholic University of America and other Catholic universities which offer scholarships to laymen to study the Catholic views of social questions? What does he say of Catholic universities which employ laymen to teach these things to students, lay, religious and clerical, so that they will go out and preach and teach them to the whole world? What does he think of laymen teaching at our major seminaries, as an editor of THE COMMONWEAL does? What does he think of Canon 685 which allows organizations of laymen to be formed "ad implementum publici cultus"?

It might be permissible to remark that one reason that so few of our laymen open their mouths on social questions is that there is in some places truth to the saying that certain classes of Catholics are "priest-ridden." When almost the whole line of outstanding Catholic laymen and not a few outstanding clergymen have come from the all too thin ranks of converts, the reason can very likely be found in the kind of upbringing that our Catholic people have been getting.

If Mr. Moran was wrong in saying that the appeal of a united Catholic laity would receive a more sympathetic hearing and support than an appeal from the clergy, there are several ways of making him right. One would be to have priests who suppose that laymen are not qualified to speak on these matters make the appeal for the men of the cloth. Another would be to expose the number of courses in sociology and economics in our seminaries. A third would be to find the number of works written in these fields by clergymen, and to advertise the number of universities, Catholic and secular, that use these works as texts in such courses.

Priests preach the Word of God. They are not the Voice of God. Laymen preach the Word of God. They are not the Voice of God. But nobody preaches the Word of God who does not listen to the Voice of God. The Voice of God and the Word of God said: "He that gathereth not with Me, scattereth."

May THE COMMONWEAL continue its efforts to show the seed and gather the harvest for Christ. Its thought-provoking laymen will have the blessing of God and most of His clergy.

SEMINARIAN.

SUCCESSFUL YOUTH

Convent Station, N. J.

TO the Editor: It was somewhat disconcerting to read in the October 30 issue of THE COMMONWEAL that you intended to publish in the next issue an article of mine on the Grail and Jociste movements, which you accepted almost two years ago. In fairness to both these organizations, which have continued to make phenomenally successful progress, would you please call to the attention of your readers the lapse of time which has occurred between the writing of the article and its publication?

E. J. Ross.

The title page and index of Volume XXIV of THE COMMONWEAL *are now ready. They will be sent upon request.*

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Books

A Warrior's Spouse

Ellen Ewing, Wife of General Sherman, by Anna McAllister. New York: Benziger Brothers. $3.50.

THIS fascinating, intimate biography of General William Tecumseh Sherman's wife is based upon her private letters, often naive and confidential, written to her husband and various members of her numerous family. These hitherto unused letters, which unfortunately Mrs. McAllister does not properly identify or cite in accepted fashion, contradict the impression given by Sherman's biographers that there were differences between the General and his militantly Catholic spouse concerning the rearing of their children in the Catholic faith (in which the General was baptized as a boy of nine years but to which he never adhered) and especially the entrance of Thomas Ewing Sherman into the priesthood of the Society of Jesus to which the general was never reconciled. Happily the authenticity of this volume is attested in a foreword by the General's sole surviving child, Philemon T. Sherman of New York. Mrs. McAllister's biography leaves no doubt that Sherman's career was largely due to his marriage, the stabilizing control of Ellen and the influence of the politically powerful Ewings and their connections in the Whig and Republican parties, even though there is no minimizing the personal worth or military genius of the West Point cadet who rose to the generalcy of the army. A genealogy of the Boyles, Ewings, Shermans, Gillespies and Blaines would be helpful in following the story, as would footnotes to various printed works dealing with Sherman, his military campaigns and the innumerable unidentified worthies whose names appear with interesting side-lights in every chapter.

Ellen Ewing (1824-1888) led an active and full life. As the daughter of Thomas Ewing, an outstanding lawyer, a senator, a member of the Cabinets of Harrison and Taylor, and an unsuccessful nominee for the Secretaryship of War on Stanton's removal, Ellen learned politics and came to know the Whig-Republican leaders in Ohio and Washington. These experiences were broadened and deepened through her association with her brothers, Judge Philemon Ewing, banker and coal magnate, Brigadier General Hugh Boyle Ewing, author and minister to The Hague, who married a Young of the famous manorial family of Maryland, and Brigadier General Charles Ewing, the Commissioner of Indian Affairs who labored so zealously for the Catholic Indian missions. In 1850, when Ellen was married to the young Lieutenant Sherman, who had been reared and placed in the army by her father, it was Sherman whom Washington society could congratulate on having made a good marriage. Ellen, however, faced no poverty, for her wealthy father stood behind her and his political connections made her life in the barracks of St. Louis pleasantly easy. Here as always her home was a salon where leaders in society, politics and the Catholic Church became acquainted. There was considerable wandering on the part of the young officer and his family (ultimately eight children),

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as might be expected in the army, so he finally resigned and became a banker in San Francisco where Ellen immersed herself in church work and charity and carried on boldly in the Know-nothing days, in the Vigilante period with its executions of Casey and Cora and attacks upon the Irish immigrants, and the panicky times when business was crashing and banks were being wrecked. She displayed the courage of a martyr.

With the beginning of the War between the States, the Ewings and John Sherman were able to get a colonelcy for William, and thereafter his rise was remarkable. Ellen Sherman's letters of this period offer a valuable commentary on the war, the trials of the North, the services rendered by women and the persecution of her husband by the press whose editors insisted upon teaching generals how to win the war. As the wife of General Sherman during his sojourn in Washington, Ellen was a leader in society and no dull ornament in official life. Always human—and this biography brings out these traits—and ever audacious, she dared hang the papal flag draped in black on her home when the Italian government seized Rome. When the Italian minister protested that this was not fitting for the ranking general of the army, Sherman informed him that he could not interfere for it was his wife's house. Nor did she hesitate to obtain a congressional grant for the Little Sisters of the Poor, to aid in founding Notre Dame Academy or to assist in obtaining finances for Catholic institutions and her charities. She actually worked in person, it was not merely lending her name as a patron. Only in women's rights and suffrage was she unmoved.

As one turns the pages, the names of great political figures appear on every hand. Still more noticeable is the vision of the growth of the Catholic Church in these five or six decades as churches and religious communities are noted and as the names of distinguished Catholic figures dot the chapters: missionaries like DeSmet, Damen and Hugh Gallagher; war nurses as Mother Angela or Sister Alphonsa; bishops and archbishops like Fenwick, Purcell, Hughes, Alemany, James Roosevelt Bayley, Chapelle and Kenrick; and laymen as Augustine Daly, Beauregard, Casserly, Maurice Francis Egan, Chief Justice Taney and Rosecrans. To Phil Sheridan, one sees no reference. Withal it is an interesting book for student or general reader, and the publishers may be commended for its format and for its undertaking.

RICHARD J. PURCELL.

The Growth of Big Business

The Nationalizing of Business, 1878-1898; Volume IX in A History of American Life, by Ida M. Tarbell. New York: The Macmillan Company. $4.00.

THE SIGNIFICANCE of the title may be clarified by contrasting the local or neighborhood economy of the United States in 1800 and the regional scope of commerce in 1860 with the nation-wide market of today. The rise of economic nationalization may be identified with the year of the completion of the first transcontinental railroad, 1869.

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In less than 300 pages Miss Tarbell has summarized the economic history of that twenty-year period in which the United States rose from an agricultural appendage to European industry to a position of industrial competence marked by ability to compete with the astonished British manufacturers in the British dominion markets. The treatment is not a eulogy of the "pioneers of industry." It is realistic in demonstrating that economic progress is achieved despite the obstacles set up by established business. The railways retarded pipe-line development just as the Western Union financed patent litigation to impede the financing of the telephone. At the same time the judiciary slowed up social progress by the emasculation of the Interstate Commerce Commission for twenty years, by the virtual abrogation of the Sherman Act for fourteen years, and by the repeal of the federal income tax by the Supreme Court of the United States in 1895.

All the economic factors of the period seem adequately treated except finance. The part played by the post-Civil War deflation in the depressions of the period and as a background for the Bryan Free Silver agitation of 1896 is neglected.

Aside from this omission the space is well apportioned for present-day reader interest. The rise of the craft union is especially interesting in this day of its probable eclipse by the industrial union. The rise of the trust, the alliance of the promoters of industrial monopoly with the high tariff politicians is very effectively described. That this is not yet a dead issue has just been demonstrated in the recent presidential campaign. The impotence of the third party protest against the use of the government as a facility of big business seemed established by 1898. Yet, as Miss Tarbell shows in her concluding chapter, demands for social justice were so clamorous that even the conservative Theodore Roosevelt and the reactionary senators, safe then from popular election, were soon to approve "socialistic" laws like the Pure Food and Drugs Act, the popular election of senators, the income tax and measures for the effective regulation of railways.

Miss Tarbell has achieved the most difficult task in exposition, viz., to present an adequate, impartial and highly readable summary.

GEORGE K. MCCABE.

Pilgrimage Manqué

Cathedral, by Helen Huss Parkhurst. Boston: Houghton Mifflin Company. $4.00.

CONSIDERABLE study and an excellent artistic sense are evident in this book, but it leaves behind it a feeling of frustration. So many imaginative wrappings and no core. This "Gothic Pilgrimage," which is the subtitle of the book, may be compared to a friendly sceptic's pilgrimage to Lourdes; everything is seen, and nothing.

In Part I, to which she gives the title "The Visible," Miss Parkhurst is at her best. An artist to her fingertips, with a detailed knowledge of the great cathedrals every stick and stone of which she loves, she is a more than competent guide. Her lucid discussion of Romanesque and Gothic architectural forms is a revelation to the layman

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who is enabled to appreciate these medieval masterpieces as never before. The "Cave and Mountain" and "Vanishing Walls" are the best chapters in the book.

In Parts II and III, "The Invisible" and "The Incorruptible," the author is by no means so happy. With a considerable show of learning but little understanding, she enters the field of sociology and attempts to interpret medieval man in his natural and supernatural aspects. Fact and fiction, the Gospels and the Golden Legend, are mixed up with complete abandon; the "Golden Bough" is made much use of, while "The Age of the Gods" and "The Making of Europe" are ignored. This portion of the book might be termed a study in magic and religion written by an artist with aspirations toward the mystical but no base in metaphysics. It is flowery and unconvincing.

It is clear that Miss Parkhurst is divorced from the civilization she writes about and is unable to penetrate beyond bricks and mortar; there is no sense of continuity and no life. The reality is at once deeper and simpler; the peasants of the Rhineland, of Brittany or of Ireland could better people the cathedrals than she. However the book is worth its price if only for Part I and the magnificent series of plates at the end of the volume. In these the shoemaker sticks to his last.

BRYAN M. O'REILLY.

Rural Evocation

The Door in the Grimming, by Paula Grogger; translated by Caroline Cunningham. New York: G. P. Putnam's Sons. $2.75.

SELMA LAGERLÖF immediately comes to mind when one thinks of Paula Grogger, and the young Austrian novelist is not inferior. She filled in the gaps between teaching hours with work on the present novel, which is perhaps less a story than an evocation of a landscape, a people and an era. The scene is Tyrol during the Napoleonic era, and there is a charming heroine whom no one will dare call unreal. Nevertheless time and place do not really matter. Folk-lore sweeps in through every cranny of the tale and carries both reader and writer along to the kind of world which those who know European Catholic peasantry again and again discover. There is, for example, the episode of the strange woman who goes through the Grimming door, which will remind everyone of certain passages in Reymont.

It is a wise book, founded on careful observation of real people. They are as varied as leaves on a tree, but hardly much more. Perhaps they live so distinctly because there is so little difference between them. But it is also, and very particularly, a charming book, with an odd quality like dictional perfume—not the scent of drawing-rooms, to be sure, but of white clover and warm milk. I suppose that most of those who have relished the original—and they are legion—seek out this quality. It is very rare. You can derive it occasionally from old ballads or the figures in wayside shrines. Perhaps it is the thing Rilke sought for all his life and never quite found. And perhaps again the reason is that the Catholic faith is beneath and above it, not to be had for the asking.

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Mrs. Cunningham has translated excellently. Doubtless it is quite impossible to keep all the aroma of the original, which relies so much on soft Styrian dialect, but I should not have thought it possible to do so well in English. It is a beautiful book as thousands are finding out and as more thousands are, we shall hope, destined to learn. Modern Austrian literature has been sadly neglected, and this important introduction to it may whet the American appetite for more.

GEORGE N. SHUSTER.

Our Fiction Surveyed

American Fiction: An Historical and Critical Survey, by Arthur Hobson Quinn. New York: D. Appleton-Century Company. $5.00.

ARTHUR HOBSON QUINN'S "Historical and Critical Survey" was probably written first of all for college students. It treats an enormous number of authors, by no means restricting itself to discussion of writers who are of the liveliest interest today. Although this comprehensiveness is naturally somewhat tedious for the ordinary reader, it does raise one's interest in certain specific authors who undoubtedly reward investigation by those not expert in American fiction, and it does perform the historical task of displaying the continuity of our literary development.

Professor Quinn's attitude seems to be "healthy" without being unbearably hearty. The principle quality he wants in fiction is character (". . . the supreme test, that of the creation of character"). He considers very valid the question, "Was the subject chosen worth representing?" but this by no means sanctions in his eyes art for propaganda. He dislikes unmoral books and overemphasis on low life. His conception of Americanism or regionalism in art seems particularly sound. For instance: "With Garland's pleas for sincerity and originality one cannot help sympathizing, but his fallacy lies in these words, 'the question for America to settle is not whether it can produce something greater than the past, but whether it can produce something different from the past.' Since the same mistake is sounding from critical journals today it is necessary perhaps to emphasize the stern fact that mere 'difference' is never of importance. It all depends on what the difference consists in."

Inevitably any single reader will feel that some of the author's judgments are rather arbitrary. There is great enthusiasm for F. Marion Crawford, and almost antagonism for Henry James. It seems somewhat strange to attempt a classification of Henry James's books as "fiction of international relations." Lafcadio Hearn gets surprising commendation, and Edith Wharton "rose serenely to the unquestionable priority among the novelists writing in English during the twentieth century." Ambrose Bierce, on the other hand, is treated very badly. Professor Quinn perhaps too much avoids being "smart." These varieties of judgments, however, add to the interest of a very full book. A high incidental interest comes from the many short critical and artistic opinions of great American writers which the author quotes.

PHILIP BURNHAM.

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Laden with Modesty

The English Novelists; edited by Derek Verschoyle. New York: Harcourt, Brace and Company. $2.50.

MR. VERSCHOYLE'S treatise is criticism laden—one might say, though with the purpose of being complimentary, overladen—with modesty. He has gathered writers to discourse on twenty men and women who contributed most to the development of the English novel. Frederic Prokosch's essay on Chaucer follows a very restrained introduction; and therewith the journey proceeds through chapters of critical writing remarkably devoid of balderdash and "brilliance." Sometimes there is a bit of special pleading, as in Edwin Muir's analysis of Scott. But on the whole there is a resolute and intelligent quest for objectivity, which reaches splendid excellence in Graham Greene's paper on James and in Henry Romilly Fedden's discursive but very satisfying discussion of Peacock. The book is not an "introduction to English fiction," with the names and dates arranged in becomingly academic sequence. But if one excepts a luminous little essay by John Carruthers, now almost impossible to find, there is no other volume even partly as good. We have no doubt that Mr. Verschoyle has provided what many are seeking — an adult and modern discussion of the English novel.

A Great Mystic

St. John of the Cross, by Father Bruno, O.D.C.; edited by Benedict Zimmerman, O.D.C. New York: Sheed and Ward. $5.00.

"THIS first full-length biography [of Saint John of the Cross], based on methods of right historical criticism," according to the introduction by Jacques Maritain, unquestionably satisfies the requirements of scholarship but not of literature. None but those with a knowledge of the great Spanish mystic's life comparable to the author's will understand all the book's excessive references to people, places, monastic rules and events. For Father Bruno's approach is one which assumes a familiarity with his subject which does not generally exist. The biography is faithful in details, but very many of these are at once unessential and distracting. Father Bruno displays certain admirable qualities—a devotion to his saint, a persistency in research and a great love of truth.

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